

The Virtues of Jihad

"The Shortest Path To Jan'nah"

(Kanzul Ummal)

الْجَهَادُ مُفْتَحُ طَرِيقُ الْجَنَّةِ

By
**Moulana Mohammed Masood
Azhar**

Whom Do The Kuffars Fear !!!

The hearts of the *Kafirs* are burning with hate and animosity for *Islam*, but they are frightened and scared stiff of the same people, whom they have labelled as 'the fundamentalists' and 'the extremists'. These *Kafirs* are not scared of the *Muslim* leaders because they know well, that these so-called leaders could be bought over a goblet of alcohol. They are not afraid of the Armed Forces of any *Muslim* country, because they know that these forces are constrained by their Heads of States.

The *Kafirs* only fear the blasts of those bombs which are detonated in the Israeli army's installations and barracks. They are scared of those mines which blast the Indian army's vehicles. They are frightened of the restriction enforced upon Amarnath Yatra, (a Hindu religious procession) which shook the whole of India. They fear a blind holy man like *Umar Abdul-Rahmaan* (a distinguished 'Aalim, presently in a US jail on trumped up charges) who dared to speak about the *greatness of Islam*. They are afraid of those *Muslim* youths of Europe who openly stroll the streets of London and Paris wearing military clothing and are eager and anxious to participate in the defence of Bosnia. They are scared of *Shamil Basayev* (leader of the *Mujahideen*, who successfully carried out the *Jihad* inside Russia) who with a handful of *Mujahideen* had forced the whole of Russia to their knees. Their hearts are filled with awe of general *Dudayev* (leader of the *Mujahideen* in Chechnya, recently assassinated by the *Kafir* Russians) who reminds them of *Imam Shaamil* (the great leader of *Muslims* of Russia who raised the flag of the *Jihad* against the then Tsarist Russian Empire). Their minds are disturbed with the thought of those unknown *Mujahideen* who forced the Americans to pack their bags from Somalia. They are frightened of those *Muslim* daughters who somehow transport weapons to the *Mujahideen* in Kashmir, Palestine and Bosnia.

All *Kafirs* fear the word of *Jihad*. It is our duty and responsibility to revive this forgotten obligation of **JIHAD**.

Published By:

Ahle Sunnah Wal Jama'at

FOREWORD

ALLAHU AKBAR! We Muslims can not renege in our responsibility and should make haste to join the army of Allah in the struggle to elevate Allah's word and the implementation of the Shariah.

This book will provide sufficient information to motivate and urge the Believers towards the forgotten obligation of Jihad.

It is only with Allah's help that this book has been satisfactorily translated.

May Allah Taalah accept this work and make it a source of salvation for all those who have assisted in its publication and all those who read it. Ameen.

May Allah s.w. send salutations upon the Holy Prophet (saw).

Abu Muaz, (Ibne Ahmad).

Virtues of Jihad

<i>Hadith No.</i>	<i>Contents</i>	<i>Page No.</i>
	About The Author	3
	Introduction	6
1	No Deed Equivalent To Jihad.	17
2	Mujahid The Most Superior.	19
3	The Grade Of The Mujahideen.	22
4	The Palace For The Shaheed.	24
5	One Morning Or Evening In Jihad.	30
6	The Prophet's (saw) Wish To Be Shaheed.	33
7	Little Work But A Great Reward.	36
8	In The Highest Grade Of Jannah. (Firdaus)	38
9	The Blessed Dust Of Jihad.	40
10	The Desire For Coming Back To The World.	42
11	Jannah, In The Shade Of The Swords.	45
12	To Wish For Children For The Cause Of Jihad.	48
13	To Seek Refuge With Allah From Cowardliness.	51
14	Both Men In Heaven Because Of Jihad.	54
15	The Fast Of A Mujahid. (Islamic Fighter)	56
16	A Call From All The Doors Of Heaven.	58
17	The Reward Of Helping A Mujahid.	58
18	The Reward Of Spying In Jihad.	66
19	Goodness In The Horse's Forelocks.	69
20	The Reward Of Keeping A Horse For Jihad	69
21	The Prophet (saw) On An Unsaddled Horse With A Sword Around His Neck.	70
22	The Guarantee Of Jannah.	74
23	The Inheritance Of The Prophet. (saw)	76
24	Guarding The Leader Of Jihad.	77
25	Glad Tidings For The Mujahid.	79
26	The Virtue Of Safe Guarding The Islamic Borders	81
27	O Bani Ismael! Practice Archery.	89

<i>Hadith No.</i>	<i>Contents</i>	<i>Page No.</i>
28	O Saad! Throw Arrows.	89
29	Practicing Spear Throwing In The Mosque.	95
30	Purchasing Of Weapons For Jihad.	96
31	The Usage Of A War Helmet In Jihad.	96
32	The Usage Of Armour In Jihad.	97
33	Provision Under The Shade Of The Spear.	101
34	Glad Tidings Of Fighting Against The Jews.	112
35	To Curse The Enemy In Jihad.	122
36	The Order To Fight.	124
37	To Take A Pledge Of Allegiance For Death And Not To Flee From The Battlefield.	129
38	To Give The Pledge Of Allegiance Upon Jihad.	129
39	Obedying The Ameer (Leader) In Jihad.	138
40	To Recite Poems In Jihad.	140
	Final Word	149
	Bibliography	151

About The Author

Mohammad Masood Azhar was born in 1963 in the province of Bahawalpur in a religious and knowledgeable household. His father Master Allah Baksh was the Headmaster of the Government School in Bahawalpur.

Mohammad Masood Azhar was showing signs of excellence from an early age, so his father decided to admit him into the well known Islamic University of Binnori Town.

Mohammad Masood Azhar studied there in the presence of great Scholars such as Mufti Ahmadur Rahman, (a well known figure of Pakistan), and Mufti Wali Hassan (ra), (Grand Mufti of Pakistan).

He was well known in the Madrasah (University) for taking the first position in class and in competitions. He was still a Student when he was offered a place in Karachi to lead the Jumma Prayers and the people were amazed to listen to a great influential speaker of such a young age.

He was offered a place to teach in the same University by the Principal, (Mufti Ahmadur Rahman). He accepted by giving lectures in Arabic to foreign Students.

This took place at the time when the famous Jihad of Afghanistan was taking place. Moulana Fazlur Rahman Khalil, (one of the Leaders of Harkatul Ansar), had come to invite the Principal to visit Afghanistan. Mufti Ahmadur Rahman suggested that Moulana Masood Azhar should also participate in the training

course of Jihad which he did, upon the dawah of Shaheed Commander Akhtar.

This trip changed the aim of his life and he made a firm intention that he would spread the teachings of Jihad throughout the whole World just like any other obligation of Islam.

The committee of Harkatul Ansar subsequently decided to appoint him as Head of the Department of Dawah. He started by editing a magazine in the name of 'Sada'e Mujahid' in Urdu and 'Sawte Kashmir' in Arabic. His daily routine developed into teaching at the University until Asr and thereafter he used to work in the field of Jihad until late at night.

Moulana is by nature a kind and modest person. He had eagerly waited to take part in the front line of Jihad and the time finally arrived...

During his participation in the front line, he was injured in the left leg by the Russians. He stayed in hospital for 20 days.

Moulana Masood Azhar's voice reached all four provinces of Pakistan, from Karachi to Kagan. When he used to speak upon the topic of Jihad or Shahadah it seemed as if he had cast magic upon the listeners.

Within a short period Moulana was renowned as an International speaker on Jihad, conveying the message of Jihad to Africa, Europe and the Arabian Peninsula. Thousands of people have participated in Jihad after listening to his speeches.

By 1994, he had written pamphlets and many books upon the topic of Jihad.

Sadly on the 10th of February 1994, Moulana was taken captive by the Indian army whilst traveling from Srinagar to Islamabad.

He is currently imprisoned without any charge or trial, following in the footsteps of Imam Abu Hanifah (ra), Imam Ahmad Bin Hanbal (ra), and Mufti Mahmoodul Hasan (ra).

The Haq (truth) cannot be taken away from him as the world witnessed in an interview in which he said, “O Hindus! Do not think that the Mujahideen are weak, if you will shoot one bullet, the Mujahideen will answer with a rocket launcher.”

(Extract from, ‘India Today’ Magazine.)

The capture of Commander Masood Azhar will not end his mission, if we continue propagating the work of Jihad.

I conclude with a saying of Moulana Masood Azhar which proves his far sightedness in the affairs of Jihad. He said, “Insha Allah, you will learn very soon that an Alim is ruling Kabul.” This saying has proved true as we are seeing a true Islamic state in Afghanistan.



We request every Muslim Brother and Sister to make dua for the safe release of Moulana Mohammad Masood Azhar, and remind ourselves of the obligation upon each and every Muslim regarding

JIHAD.

Ibne Alunad,

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name Of Allah The Most Beneficial, The Most Merciful.

Definitions

The Literal Definition Of Jihad.

The word Jihad is derived from ‘Juhd’, which means ‘To Make Substantial Effort’. Jihad itself has been defined in the Arabic dictionary as: ‘To make the utmost effort to attain something beloved or to save oneself from something disliked.’

The Explanation Of Jihad In Shari Terms

The Scholars of Fiqh (jurisprudence) have agreed that Jihad in Shari terms means: ‘To fight in the path of Allah or anything aiding this cause.’ A more detailed understanding of the term Jihad has been explained by the four major Schools of Fiqh as follows:-

1. Hanafi Fiqh.

a) *Jihad means to be involved in fighting in the path of Allah by one's life, wealth and speech.*
(Al Bada'i Us Sama'i).

b) *It is further explained to call the unbelievers towards the true Religion of Islam and to fight against them, if they are unwilling to accept this true Religion.*
(Fatul Qadeer).

2. Maliki Fiqh.

a) *The Muslims are to fight with the Kuffar to advance Allah's Religion.*
(Ilashiyatul Adwi/Ash Sharhus Sagir).

3. Shafie Fiqh.

a) *The meaning of Jihad in Shari terms is to make utmost effort in fighting in the path of Allah.*
(Fatul Bari).

4. Hanbali Fiqh.

a) *Jihad means to fight against the unbelievers.*
(Matalib Ulin Nuha).

The Ruling Of Jihad

Imam Saraksi states: '*Jihad is obligatory and commanded by Allah. Any person who denies Jihad is a Kafir and people who doubt the obligation of Jihad have gone astray.*'
(Fatul Qadeer, P191, V.5).

Sahibul Ikhtiyar states: '*Jihad is an ordained obligation (Fareedah). One who denies it, is a Kafir. The obligation of Jihad has been clearly substantiated in the Quran and Sunnah and by the Consensus of the Ummah (ijma).*'
(Fatul Qadeer P191, V.5).

Different Types Of Jihad

There are two types of Jihad against the Kuffar.

1- Offensive Jihad.

2- Defensive Jihad.

1- Offensive Jihad is when the Muslims launch an **offensive attack**. If this attack is on the Kuffar who have previously received the message of Islam, then to call them towards Islam before commencement of the attack is considered **preferable**. If the message of Islam has not reached them, then the kufar will be invited towards Islam. If they reject this true faith, then they will have to pay Jizyah (Kulf Tax). If they refuse to submit to the payment of Jizyah then **the Muslims are to fight against them**.

With this type of Jihad the Kuffar who plot against the Muslims are repelled and their hearts are filled with fear, so that they do not succeed in their plans. The **offensive Jihad** is Fardh Kifayah, the purpose of which is **to ensure the Kuffar remains terrorized and away from mischief, thereby, allowing the message of Islam to be conveyed without any obstructions**.

If one group of Muslims fulfill this obligation then it will be sufficient **on behalf of all Muslims**, but if there are no Muslims fulfilling this obligation then everyone is considered sinful.

It is stated in Fatawa Shami: *It is required of the Imam (leader) of the Muslims to dispatch the army routinely once or twice a year towards the Kufir countries. It is also the duty of the Muslim public to assist the Imam in this noble cause. If the Imam does not send an army, then he will be considered sinful.*

The majority of Jihad undertaken at the time of our Prophet Muhammad (saw) was within the category of offensive Jihad.

The Quran has called upon the Muslims to undertake the offensive Jihad and when this obligation is satisfactorily fulfilled there would be no apparent need for the Defensive Jihad. When Muslims neglect this important obligation then they are subjected to the defensive Jihad and this has become, with regret, widely common in our time.

2- Defensive Jihad is when the Kuffar enemy attacks, the Muslims, forcing them into a defensive position. This is one of the most important obligations upon the Muslims. In researching and studying the Jihad work of our predecessors, we understand that Jihad is considered Fardh Ayn under the following conditions:-

a- When the unbelievers attack upon a Country or City belonging to the Muslims or if they gain control of a Muslim Country.

b- When the unbelievers take Muslim captives.

c- When a Muslim woman is held by the Kuffar, to ensure her freedom is fardh upon the whole Muslim Ummah.

d- When the Imam (leader) of the Muslims orders the Muslims to go for Jihad.

e- When the Kuffar and Muslims face each other in the battlefield and the battle takes place.

The explanation of Fardh Ayn is that every person will go for Jihad to such an extent that the son will march forth without the permission of his father, the wife without the permission of her husband, the debtor without the permission of the creditor.

The Jihad becomes fardh, firstly upon all the Muslims in the area being attacked. If the Muslims are not sufficient or they do not fulfill this jihad, then it is obligatory upon the Muslims in the next town or country to assist. If they too are not sufficient, then it will be fardh upon the next country until the fardh extends from the East to the West.

In discussing the issue of Defensive Jihad, Imam Ibn Taymiyah (ra) writes: *'The Defensive Jihad means to fight to defend our Religion and our honour, it is the most important obligation. There is no obligation after Iman considered more necessary to implement than the fighting against an enemy who has attacked to corrupt our World and our Hereafter. There is no condition for this Jihad, not even the necessities to travel or wealth, in fact every individual will confront the enemy according to his ability'.*

We also understand from the writings of our scholars that Jihad does not only become *Fardh Ayn* when the enemy attacks, but also when the enemy is at a distance of a shari journey (48 miles); Jihad then becomes fardh upon that town.

(Nihayatul Muhtaj, P58, v.8).

Jihad In The Quran

The subject of Jihad has been discussed with particular emphasis and in considerable detail in the Quran. There is consensus of opinion amongst researchers of the Quran, that no other particular action has been stated in such great detail as Jihad. Allah has revealed many Surahs (chapters) in the Quran primarily to guide the Believers towards this path. The subject of Jihad has been

expressed in many different ways, in numerous verses of the Quran. The verses explain in detail the clear objective and benefits of Jihad. The status of the Mujahid is honoured in the Quran and there are many verses which warns of the dangers of leaving Jihad. There is such great emphasis of this subject, that some commentators and Scholars of the Quran have remarked that the topic of the Quran is Jihad.

The terminology of '*Jihad -Fi - Sabillillah*', which means Jihad in the path of Allah, has been used in the Quran 26 times and the specific word, *Qital* (fighting), used in the context of fighting in the path of Allah, is mentioned in the Quran 79 times.

There are whole Surahs in the Quran, which have been revealed, explaining the ruling and virtues of Jihad and admonishing those leaving Jihad; Such as Surah Anfaal consisting of 10 Rukus (Also known as Surah Badr) and Surah Bara'ah, which consists of 16 Rukus.

The Surahs Baqarah, Nisa and Maidah have large sections on the topic of Jihad and in Surah Hadid, the weapons of Jihad is detailed. There are Surahs which are named after battles, such as, Surah Ahzaab (Trenches), Qital (Fighting), Fath (Victory) and Saff (Rows). The title of these Surahs clearly illustrates the subject matter of Jihad.

In Surah Adiyat an oath has been taken on the horses of the Mujahideen and further in Surah Nasr, worldwide revolution and the spreading of Islam has been mentioned through Jihad.

The truth is that a Muslim who reads the Quran with devotion is determined to reach the battlefield in order to attain the reality of Jihad.

It is solely for this reason that the Kuffars conspire to keep the Muslims far away from understanding the Quran, knowing that Muslims who understand the Quran, will not distance themselves from Jihad.

Jihad In The Ahadith

Allah s.w. commanded his beloved Prophet Mohammad (saw) to fight and to urge the believers to fight. The Holy Prophet (saw) fulfilled both these duties completely. For this reason there are thousands of Ahadith of the Prophet (saw) regarding Jihad.

The Muhaditheen (experts in the field of Hadith) have compiled the sayings and actions of the Prophet (saw) relating to Jihad. To develop a better understanding of this subject is by studying these collections, which clearly give evidence to the importance of Jihad. Listed below are chapters of Jihad in various hadith books, this will enable the reader to gain easy access on the subject of Jihad.

1- Sahih Bukhari

Consists of 241 chapters under the title of Jihad (p390-454, Vol. 1)
English version (Vol. 4, P34-275) 241 chapters.

2- Sahih Muslim

Consists of 100 chapters under the title of Jihad (p81-144, Vol. 2)
English version (p942-1063, Vol. 3).

3- Tirmizi Sharif

Consists of 115 chapters under the title of Jihad, (p282-302, Vol. 1)
No English version.

4- Abu Dawood Sharif

Consists of 172 chapters under the title of Jihad, (p342-362 Vol. 2)
English version (p684-776, Vol. 11).

5- Nasai Sharif

Consists of 48 chapters under the title of Jihad. (p53-66, Vol. 2)

6- Ibne Majah Sharif

Consists of 46 chapters under the title of Jihad, (p197-207).
No English version.

7- Mishkat

The chapter of Jihad. (Vol. 1, p329-355), 26 pages.
(Vol. 1, p806-867).

8- At Targheeb Wat Tarheeb

The Chapter of Jihad, (p365-455, Vol. 2), 90 pages.

9- Musan'naf Ibne Abi Shayba

The chapter of Jihad, (p212-542), 334 pages.

10- Sunani Kubra Baihaqi

The chapter of Jihad, (Vol. 9, p1-183), 183 pages.

11- Kanzul-Ummal

The chapter of Jihad, (Vol. 4, p276-637), 359 pages.

12- Eelaus Sunan

The chapter of Jihad, (p1-674, Vol. 12), 674 pages.

13-Fathul Kadir

Chapter of Jihad, (Vol. 5, p187-333), 146 pages.

14-Al Bahrur Ra'iq

Chapter of Jihad, (Vol. 5, p70-142), 72 pages.

15-Fatawa Shami

Chapter of Jihad (Vol. 4, p119-268), 149 pages.

Books Written On Jihad

Due to the importance of Jihad, and the high status attributed to it, almost all the books on Hadith and Fiqh (Jurisprudence) devote considerable coverage of this subject, consisting of long Chapters and hundreds of pages written on the rulings and virtues of Jihad. Some renowned Scholars have condensed this vast information and books have been written specifically on Jihad. Listed below are titles of some of these books :-

1-Abu Sulaiman Dawood Bin Ali Dawood Al Asfahani At Tahiri.
Died 270 Hijri.

2-Ahmed Bin Amar Bin Zahak Ash Shaybani Abu Bakr also known as Ibne Asim. Died 287 Hijri.

3-Abu Sulaiman Bin Nazir Al Qurtubi Al Maliki. Died 318 Hijri.

4-Ibrahim Bin Hammad Bin Ishaq Al Azdi Al Maliki. Died 323 Hijri.

5-Abu Sulaiman Ham Bin Mohammad Al Katabi. Died 388 Hijri.

6-Abu Bakr Mohammad Bin At Tayyab Al Baqilani. Died 403 Hijri.

7-Takiyudeen Abdul Gani Bin Abdul Wahid Bin Ali Al Jamaily Al Maqdsi. Died 600 Hijri. The name of his book is Tuhfutul Talibeen Fil Jihad Wal Mujahideen.

8-Abu Mohammad Kasim Bin Ali Bin Hasan Bin Hibatullah, known as Ibne Asakir. Died 600 Hijri.

9-Izzudeen Ali Bin Mohammad Al Jazari, known by the name of Ibne Ashir. Died 630 Hijri.

10-Bahaudeen Abul Mahasin Yusuf Bin Rafe, known by the name of Ibne Shadad Al Marsau Al Habali. Died 632 Hijri.

11-Abu Mohammad Izzudeen Abdul Aziz Bin Sallam Assolamy. Died 660 Hijri. The name of his book is Ahkamul Jihad Wa Fazailoh.

12-Ammadudeen Ismael Bin Umar, famous by the name of Ibne Kathir Alhafiz Ad Dimashqi. Died 774 Hijri. The name of his book is Al Ijtihad Fi Talabil Jihad.

13-Ali Bin Mustafa Alaudeen Albosnawy Ar Romy Al Hanafi, famous by the name of Ali Dada. Died 1007 Hijri.

14-Hishamudeen Khalil Al Barsawy Ar Romy. Died 1072 Hijri.
(Extracted from the introduction of KITABUL JIHAD IBNE MUBARAK, written by Doctor Anzaha Hammad).

One of the most important books written on the topic of Jihad is by Imam Abu Abdur Rahman Abdullah Bin Mubarak Al Mirwazi Alhansal by the name of Kitabul Jihad. This renowned Scholar and Mujahid had written this book in a profound and unique style and the contents are widely accepted and endorsed by other Scholars.

The following books have been written comparatively recently :-

1-Ayatul Jihad Fil Quranil Karim. Written by Dr. Kamil Silaka Addakas.

2-Kitabu Atharil Harb Fil Fiqhil Islami. Written by Dr. Dahba Zahely.

The outstanding work done in our era on the topic of Jihad is by Shaheed Abdullah Azzam and this is his good fortune. It appears Allah has chosen this person for the revival of this forgotten obligation. The hundreds of writings and speeches of Abdullah Azzam have created a new soul in the Muslim Ummah. The work of Dr. Abdullah Azzam is a new chapter in the books of history. His writings and speeches are derived from good knowledge and faith and create a desire for Shahadah. All Muslims should benefit from the books of this great scholar and writer, Shaheed Abdullah Azzam.

Many others have written short pamphlets and forty hadiths upon the topic of Jihad such as, Mufti Shafi, (grand Mufti of Pakistan), Moulana Ashiq Ilahi Buland Shehri, Moulana Abdus Samad Sayal to name a few. Recently the Darul Kutub Al Arabiya, in Peshawar has published, 'Arbauna Hadithan Fi Fadilil Jihad' researched by Sheikh Marzook Ali Ibrahim.

CHAPTER OF AHADITH

بسم الله الرحمن الرحيم

In the name of Allah, the Most Beneficent, the Most Merciful.

Hadith No. 1 No Deed Equivalent To Jihad.

Narrated Abu Huraira (ra), a man came to Allah's Apostle (saw) and said "Instruct me as to such a deed as equals Jihad (in reward). He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battlefield, enter your Mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu Huraira (ra) added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied on a long rope".

Sahih Bukhari, (p391, Vol. 1).

Explanation.

The virtue of an action is based upon its importance and its high status. Taking this into account the aim of Jihad is the elevation of Allah's word and this cannot be achieved without Jihad. For this reason the most virtuous deed stated in this hadith is Jihad. To comprehend this virtuous deed by the human mind may prove difficult, but only Allah's grace and mercy can enlighten us in this

respect. when we examine the religious laws in providing the reasons for Jihad being the most virtuous deed, we can present the view that Jihad is actually the protector of all other deeds. It is on account of Jihad that Muslims can be at ease and be able to lead their way of life, fulfilling all obligations without the fear of the enemy. When Jihad is neglected, it is inevitable that the kuffar (unbelievers) will overpower the Muslims resulting in a breakdown of the Islamic way of life.

Another reason for Jihad being the most virtuous deed is that a person sacrifices his two beloved things which are, his life and his wealth which is unlike other deeds. It can easily be concluded by this explanation why other deeds cannot compete with Jihad. In reference to some Ahadith in which other deeds have been given priority, the focus has been on a specific aspect and this has been considered acceptable. Generally, the Scholars of Hadith have given priority to Jihad by analysing the details of the above Hadith.

A great Scholar of Hadith, Kazi Ayadh Maliki states. one realizes the great status of Jihad by this hadith and no deed is equivalent to Jihad.

Fathut Bari, (p5, Vol.6).

Hadith No. 2 **Mujahid The Most Superior.**

Narrated Abu Said Khudri (ra), somebody asked, "O Allah's Messenger! (saw) who is the best among the people?" Allah's Messenger (saw) replied, "A believer who performs Jihad with his life and wealth." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people safe from his mischief."

Sahili Bulduari, (p391, Vol. 1).

Explanation.

It is clear from this hadith that the person who does Jihad in Allah's path is more superior than other Muslims. This has also been clearly stated in the Quran:

"Allah has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward."

Holy Quran, (Surah Nisa : Verse 95).

It is regarding the great virtue and importance of Jihad that the Prophet (saw) participated in Jihad personally and urged his companions (ra) upon this deed so much so that there was no deed more beloved and virtuous in the eyes of the Sahaba as much as Jihad.

Some examples of the love for Jihad amongst the Sahabas :-

Hazrat Umar (ra) said, "Perform Haj as this is a good deed, Allah has ordained us to perform Haj and Jihad is even better."
Kanzul Uloom, (p258, Vol. 2).

Hazrat Abu Hurairah (ra) said: "Safe guarding the Muslim borders in the path of Allah (Jihad) is more beloved to me, than my worshipping Allah in the night of Qadr (Lailatul Qadr) in front of Hajera Aswad (The black stone in the corner of the Kaabah).

When the time of Hazrat Khalid (ra) came to depart from the world, he said, "I reached every possible place for Shahadah, but it was written in my fate that I should die on my bed. In my opinion there is no deed more dearer than my waiting with my horse and shield in the darkness of night, the sky to be glittering due to the rain, waiting for the onset of dawn, so that I can attack the enemy."

Al Jihad by Ibne Mubarak, (p88).

Artat Bin Munzir reports that Umar (ra) asked the people in his gathering, "Which person would attain the most virtue and reward?". The people suggested Zakat and Salah and agreed the highest rank is for the Ameerul Momineen (Umar (ra) himself) and started naming other individuals. Hazrat Umar (ra) then advised, "Shall I tell you the best person in terms of virtue who is even higher than the Ameerul Momineen (the leader of the Muslims)?". The people replied, "Please do tell us." He said, "That small person who is holding the reins of his horse in Syria safeguarding the Muslim army, he is unaware if a wild animal will rip him apart or an insect will bite him or the enemy will attack. This person is higher in rank than those people whom you have mentioned and he is higher than the Ameerul Momineen in virtue.

Kanzul Uloom , (p289, Vol. 2).

Hazrat Abu Bakr (ra) used to walk with the Mujahideen (Islamic army) and accompany them to the outskirts of Madinah.
Sunan Kubra Baihaqi, (p173, Vol. 9).

It is stated in a narration of Kanzul Ummal that a person came to Umar (ra) and asked for a horse. Hazrat Umar (ra) set the saddle on the horse and when that person started to ride off, Hazrat Umar (ra) followed that person requesting he would supplicate for him. When Umar (ra) departed from him, that person said, "O Allah give Umar (ra) the best reward."
Kanzul Ummal, (p289, Vol. 2).

May Allah s.w. give us the ability to follow the footsteps of the Sahaba (ra) in their love for Jihad. Ameen.

Hadith No. 3 The Grade Of The Mujahideen.

Narrated Abu Huraira (ra). The Prophet (saw) said, "Whoever believes in Allah and His Messenger, performs Salah and observes Sawm (fasts) of the month of Ramadhan, then it will be a promise binding upon Allah to admit him to Paradise, no matter whether he fights in Allah's cause or remains in the land where he was born." The people said, "O Allah's Messenger! (saw) shall we acquaint the people with the good news?" He said, "Paradise has one hundred grades which Allah has reserved for the Mujahideen who fight in his cause, and the distance between each of two grades is like the distance between the Heaven and the earth. So when you ask Allah (for something), ask for Al Firdous which is the middle (best) and the highest part of Paradise. And above it (Al Firdous Paradise) is the throne of the Beneficent (i.e. Allah) and from it gushes forth the rivers of Paradise.
Sahih Bukhari, (p391, Vol.1).

Explanation

When a Mujahid sacrifices his wealth and life in the elevation of Allah's Religion, Allah in exchange will give him high ranks in Jannah, on the day of Judgment. This hadith states that the distance between two grades in Jannah, is the distance between the earth and the sky. This reference is to illustrate the greatness of Jannah and in a hadith in Tirmizi, the distance between the two grades of Jannah is quoted as 100 years and in a further hadith in Tabrani this distance is quoted as 500 years.

The greatness of these Jannahs can be further established by a hadith in Tirmizi in which it is stated that, if the total universe was to be placed in only one of these grades of Jannah, it would be adequately accommodated. Allah has created these Heavens as a gift in exchange for the sacrifices and the noble deed of Jihad. It is stated in this hadith that the Creator of these grades of Jannah is Allah Himself. One can taste the sweetness of this hadith by the above mentioned words. Without any doubt, the Mujahids are very fortunate for whom Allah has created Jannah Himself. Shah Waliullah states in the explanation of the above hadith, that due to Allah's Religion being elevated by Jihad, the reward for the Mujahid is equally great. *Hujjatullahil Baligha*, (p548).

The Muslims should revive this work of Jihad today so that they may attain these great virtues.

Hadith No. 4 The Palace For The Shaheed.

Narrated Samura, the Prophet (saw) said. "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house better of which I have never seen. One of them said, this house is the house of the Shuhadah."
Sahih Bulhari, (p185, Vol 1).

Explanation.

The great status of the Shaheed is stated clearly in this hadith. The Prophet (saw) was shown the beautiful palace of the Shuhadah in Paradise on the night of Meraaj (when he ascended to the Heavens). The Shaheed has sacrificed his life by fighting in the path of Allah and this sacrifice is his most beloved and worthy possession. Allah therefore, honours and blesses him with these high grades and status and Allah's Forgiveness and Mercy surrounds him. Allah says in the Holy Quran:

"And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealths,etc.)."

Holy Quran, (Surah Aal Imran : Verse 157).

It is because of this honour from Allah that the Shaheed's deeds are forever lasting as Allah says:

"But those who are killed in the Way of Allah, He will never let their deeds be lost."

Holy Quran, (Surah Mohammad : Verse 4).

The respect and honour of the Shaheed is such that the Muslims have been prohibited from calling the Shuhadah dead because they are alive as Allah s.w. says:

"And say not of those who are killed in the Way of Allah, "They are dead," Nay, they are living, but you perceive (it) not."
Holy Quran, (Surah Baqarah : Verse 154).

The Muslims are not only prohibited from calling the Shuhadah dead but further prohibited from even thinking of them as dead, because the Shaheed has sacrificed his life for such a great cause, as Allah says:

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision."

"They rejoice in what Allah has bestowed upon them of His Bounty,...."

Holy Quran, (Surah Aal Imran : Verse 169-170).

Another reason for these great virtues and grades for the Shaheed, is because he has performed the best Jihad. The best Jihad is described in the following hadith:-

Hazrat Jabir (ra) narrates that a person asked, "O Prophet of Allah, which is the best Jihad?" The Prophet (saw) said, "The best Jihad is that the legs of your horse be cut off and your blood be spilt (Shahadah)."

Ibn Hibban, Ibne Maja, At Targheeb Wat Tarheeb, (p438, Vol. 2).

Therefore, the Jihad is the best deed and the best grade of Jihad is Shahadah which the Shaheed has achieved. May Allah s.w. grant all the Muslims the desire for Shahadah. Ameen.

The virtues of the Shaheed are numerous and have been recorded in many Hadith books. The following is a list of some of these Ahadith :-

Hazrat Jabir bin Abdullah (ra) says that when Abdullah bin Amr Ibn Haram was Shaheed, the Prophet (saw) said, "O Jabir! shall I inform you of how Allah honoured your father?" He answered, "Please do." The Prophet (saw) said, "Allah does not talk to anybody but behind the veil but he talked to your father directly (without the veil)."
Tirmizi, At Targheeb Wat Tarheeb, (p437, Vol. 2).

Hazrat Obada Bin Samit (ra) narrates, that the Prophet (saw) said, "The Shaheed is granted seven gifts from Allah s.w. :-

- 1- He is forgiven at the first drop of his blood.*
- 2- He sees his status in Jannah.*
- 3- He is dressed in the clothes of Iman.*
- 4- He is safe from the punishment of the grave.*
- 5- He will be safe from the great fear of the day of Judgment.*
- 6- A crown of honour will be placed on his head.*

7- He will intercede on behalf of 70 members of his family.
(Musnadi Ahmed Tahawi, At Targheeb Wat Tarheeb, p443, Vol. 2).

Anas Bin Malik (ra) narrates, that the Prophet (saw) said, "There are three types of Shuhadah:

The first one is a person who went forth in the path of Allah (Jihad). His intention was not to fight or to be Shaheed, he joined solely to increase the number of the Muslims. If this person dies or is killed (in the path of Allah) all his sins will be forgiven, he will be safe from the punishment of the grave, he will be safe from the fear of the day of Judgment and he will be wed to huorain (women of Jannah), he will wear the clothes of honour, and a crown

symbolising honour and eternal life in Jannah will be placed on his head.

The second type of Shaheed is a man who set out for Jihad, with his wealth and life with the intention of reward. His intention was to kill the unbelievers and not to be killed. If he is killed or dies he will be in the grade of Ibrahim (as), which is the honoured grade, in front of the King (Allah) who has power over all.

The third type of Shaheed is he who set out for Jihad, with his life and wealth intending reward and he is determined to kill or to be killed. If he is killed or dies he will come on the day of Judgment with his sword on his shoulders when the people will be crawling on their knees. He will ask them, "Will you not make way for us as we have sacrificed our blood and wealth for Allah s.w.". The Prophet (saw) continued, "I swear by the One in whose hands is my life, if this person was to say this to Ibrahim (as) or any other Prophet they would make way for him recognising their duty. These Shuhadah will walk up to the pulpits of noor, beneath the Throne of Allah and they will sit there and observe the judgment of the people taking place. The sorrow of death will not reach them, nor the difficulty of the grave, nor will the blowing of the trumpet make them fear. They will not worry about their judgment, nor the crossing of the bridge (Pul Sirat). They will observe the judgment being carried out and whatever they will ask will be given to them. Their intercession on behalf of anybody will be accepted. Whatever they request from Jannah will be given to them and whatever place they will choose in Jannah will be their abode.

Bazzaz, Baihaqi.

Hazrat Abu Darda (ra) narrates that I heard the Prophet (saw) saying that the Shaheed will intercede on behalf of 70 members of his family.

Abu Dawoud, At Targheeb Wat Tarheeb.

Mujahid said, that Yazid Bin Shajara was amongst those whose deeds would testify his sayings. He stated the following during a Khutba (speech). "When the skies are opened and when the rows of unbelievers and believers are facing each other, the doors of Heaven and Hell are opened and the Hoorain (woman of Jannah) who have big beautiful eyes and are well dressed, peer from the sky. When a Muslim moves forward they say, "O Allah, make his feet steadfast. O Allah, help him". And when he turns his back towards the enemy the Hoorain cover their veil from him and say, "O Allah, forgive him." O people make an effort for this, may my parents be sacrificed for you, do not disgrace the hour of Jannah. When a person is Shaheed, as the first drop of blood falls on the ground his sins fall down like the withering of leaves from trees and the hoorain come down towards him and clean the soil from his face. He will then be presented with a gift of a hundred pairs of clothes, which will not be human made, but will be the creation of Jannah". He stated further that, "I have been informed that the keys to Paradise are swords".

Ibne Mubarak, (p72). At Targheeb Wat Tarheeb, (p444, Vol. 2).

Hayan Bin Abi Habla narrates that the Prophet (saw) said, "When a person is Shaheed, Allah s.w. creates a beautiful body for him. Then Allah orders his soul to enter this body. So it enters in the body. Then the person looks at his previous body as to what is being done to it, then he looks at the people around him who are grieving, he thinks that the people are listening and looking at him, he then goes towards his wives.

Ibne Mubarak, (p93).

Naeem bin Hamar (ra) narrates that a person asked the Prophet (saw), "Which Shaheed is superior"? The Prophet (saw) answered, "Those who are in the rows of battle and do not turn their face till they are killed. They will roam around in the highest rooms in Jannah and their Lord will laugh at them. This is an indication that, when Allah laughs at somebody, there is no accounting of his deeds on the day of Judgment.

Musnad Ahmed, At Targheeb wat Tarheeb, (p442, Vol. 2).

Imam Nawawi (ra) has narrated seven different views in association with the Shaheed from the commentary of Sahih Muslim.

1- He is called Shaheed because he is alive and his soul is present in Darus-Salam (a grade of Jannah) and his soul will be present in Jannah on the day of Judgment. So the meaning of Shaheed is present.

2- Allah and His angels bear witness to him for Jannah. So Shaheed is in the meaning of witness.

3- When a Shaheed's soul comes out he sees those grades and gifts that Allah has made ready for him. So Shaheed is in the meaning of observing Allah's gifts.

4- The Angels of blessings come down to place his soul at its rank. So Shaheed is in the meaning of the presence of Angels.

5- His obvious state (at the time of death) has testified his Iman and a good death (Islamic death). So Shaheed is in the meaning of testifying his death on Iman.

6- The evidence to his Shahadah is the presence of blood and this is why he is given the rank of Shaheed.

7- He will be appointed as a testifier for the Prophets that they conveyed their messages to their nations. So Shaheed is in the meaning of testifier.

It is on account of these great virtues that the Prophet (saw) and the Sahaba (ra) used to wish for Shahadah and used to love the death in Allah's path, and from whom even death used to run far away and fear them. May Allah s.w. grant all Muslims the desire for Shahadah. Ameen.

Hadith No. 5 One Morning Or Evening In Jihad.

Narrated Abu Huraira (ra), the Prophet (saw) said, "A single endeavor (of fighting) in Allah's cause in the afternoon or forenoon is better than all that, on which the sun rises and sets."
Sahih Bukhari, (p392, Vol. 1).

Explanation.

In the explanation of this hadith Allama Ibne Dakikul Hid (ra) says that the meaning of , "A single expedition in the afternoon or forenoon of the Mujahid being better than all that is on the earth and which is in it," is; that if a person was to be given the whole world and own all the wealth and needs of the world and then he spends all this in a good cause, the reward of this cannot be compared to one noon or forenoon spent by the Mujahid in the battlefield, infact, spending one morning or afternoon in the battlefield is more virtuous than spending all the world in Allah's cause.

Allama Ibne Hajar (ra) says that this explanation is more understandable as it is supported by a mursul hadith narrated by Ibne Mubarak (ra) in Kitabul Jihad.

The Prophet (saw) sent an army in which Abdullah Bin Rawaha participated. When the army set out, Abdullah bin Rawaha stayed behind so that he could perform Jummah Salah behind the Prophet (saw) and then intended to join the army straight after. The Prophet (saw) said to him, "I swear by the One in whose power lies my life, if you were to spend everything on the earth you could not attain the virtue of their one morning."
Pathul Bari, (p91, vol. 6).

If the whole world was to be given to you and you spent it all and wished to attain the virtue of those Mujahids who have spent one morning in Jihad you cannot do so. Hazrat Abdullah Bin Rawaha only stayed behind because he had been assured about his Shahadah by some words of the Holy Prophet (saw). So his desire was to perform Jummah behind the Prophet (saw) and listen to his Imam affecting khutba (speech) and spend some more minutes in the blessed gathering of the Holy Prophet (saw) and then planned to reach his companions on a fast horse. But the Holy Prophet (saw) disliked this action and admonished him, that if he was to spend all the wealth of the world, he would not attain the reward of one morning in Jihad which he had delayed.

We find out from this saying that the journey of Jihad is also of the same category of reward as Jihad, similarly, the reward of the journey of coming back from the expedition has been narrated in a hadith as, "*Returning from an expedition of Jihad is like going for Jihad.*"
(Abn Dawood).

A further reason for this great virtue of spending time in Jihad is that Allah has bought the Muslims lives and wealth in exchange for Jannah. This business transaction can only be fulfilled in the battlefield. Clearly a Muslim is so happy and pleased with this transaction that he offers his life to Allah in the battlefield of Jihad to become the buyer of Jannah. A Mujahid leaves everything behind in reaching the battlefield, where he continually faces death. He has given himself up to Allah, in his march forth to the battlefield and this is the place where his chance of the acceptance of death is available. Taking all this into account it is as though he has given his life and he belongs to Allah. This clearly demonstrates the greatness of participating in Jihad.

Furthermore, some commentators of hadith have mentioned, that the measure of the highness of grades of a human is the love of Allah and sincerity, and the measure of decreasing of reward is the love of the world and deeply indulging in it.

Although the Jews claimed to love Allah, they were ready to sell their faith for the world and they ran far from death. Had they loved Allah they would have loved death, as death is the door towards meeting the beloved Allah and becoming His special guests, but a Jew even fears from the name of death and wishes to live forever. These contradictions regarding what they say and do have clearly been mentioned in the Holy Quran.

The Mujahid is completely opposite to the character of a Jew, he marches forth in the battlefield leaving worldly luxuries for the love of Allah and to attain His pleasure, in removing Allah's enemies from the surface of the earth. He protects his friends and he loves death and seeks Shahadah, and his greatest pleasure is to shed his blood for his beloved Allah. It is precisely for this reason that his time in Jihad, is of great virtue and his supplication is accepted like the Prophet's.

The Sahabas (ra) (companions of the Prophet) understood the significance of the time spent in Jihad. Therefore, they readily sacrificed all beloved things for Jihad to the extent that the person whom their hearts accepted the most and whom they loved more than their own lives, on his wish they were proud to sacrifice thousands of lives. On his behalf they were ready to sacrifice all their worldly wealth. For the cause of Jihad they even accepted parting from their beloved Prophet (saw) and there was no shortage in fulfilling their duty of Jihad.

Hadith No. 6 The Prophet's (saw) Wish To Be Shaheed.

Narrated Abu Huraira (ra), the Prophet (saw) said, "By him in whose hands my life is! were it not for some men amongst the Believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariyah (army unit) setting out in Allah's cause. By Him in whose hands my life is! I would love to be Shaheed in Allah's cause and then get resurrected, and then get Shaheed and then get resurrected again, and then get Shaheed."

Sahih Bukhari, English version (p42-3, Vol.4).

Explanation.

The Prophet (saw) has first of all comforted those who wished to participate in Jihad but did not possess the means to participate, and their grief is stated in the Quran:

"They turned back, while their eyes are overflowing with tears of grief that they could not find anything to spend (for Jihad)."
Holy Quran, (Surah Tawbah : Verse 92).

The Prophet (saw) comforted them by saying, *"My heart wishes that I march forth with every group for Jihad but to comfort the hearts of these poor people who love Jihad, I send an army and do not go forth myself."*

This is why the Prophet (saw) participated in 27 battles and sent his companions more than 50 times and did not participate himself. This was to comfort those who were eager to participate in Jihad and were saddened for not being able to participate.

The second part of the hadith was to comfort those who went forth into the battlefield but were saddened because the Prophet (saw) was not present with them, they thought they were deprived from his blessed company, and so he comforted them by saying, *"What I am wishing for is Shahadah and be given life after Shahadah, so that I can fulfill the duty of Jihad and be Shaheed for this cause again, you are lucky to be given this chance for Jihad so you should not grieve the parting of my company as you will be receiving the reward of such a deed (Jihad) for which I am asking for life again and again to offer for Shahadah."*

Another point in this hadith is that the Prophet (saw) had wished to be Shaheed and given life to be Shaheed again numerous times, and in another hadith of Bukhari, it is stated that, *"No person will wish to come back to the world after seeing the bounties of Jannah, except for the Shaheed who will wish to be sent to the world again in order to be Shaheed in Allah's cause."*

To understand the reason why the Prophet (saw) made this desire in this world, when the Shuhadah will make it in the hereafter; One answer presented by Islamic Scholars is that the Prophet (saw) had been informed in the world through revelation and had full faith that, the only way to the greatness of Islam is Jihad. His divine mission was to prevail Islam over all Religions and the only way to achieve this was through Jihad. This is the reason why the Prophet (saw) made this desire in this world whereas the Shuhadah will make this desire in the hereafter after experiencing this personally. Furthermore, the sweetness of Shahadah will persuade them to desire coming back to the world to attain it again so that they have the noble opportunity to sacrifice their blood for their beloved and true owner (Allah), as this high grade of worship is only bestowed upon special devotees. This is why not every person is chosen for this great status.

Allama Ibne Treen writes, that the Prophet (saw) was informed through revelation that:

"Allah will protect you from mankind".

Holy Quran. (Surah Maidah : Verse 67).

For the Prophet (saw) to persist on asking for Shahadah is to confirm the greatness of Jihad and to encourage the Muslims upon this deed. Allama Ibne Hajar endorses the view of Ibne Teen.

Fathul Bari, (p1, Vol.6)

Allama Nawawi states that we learn from this hadith, that to desire Shahadah and to ask for it, is a desirable act as it is beloved by Allah.

Hazrat Sahi Bin Hanif narrates that the Prophet (saw) said, "Whoever desired Shahadah with the true intention, Allah will ascend him to the grade of the Shuhadah even if he dies on his death bed." This is the reason the scholars used to wish for Shahadah from the depth of their hearts and they disliked the death of the death bed.

May Allah grant us all the great status of Shahadah. Ameen.

Hadith No. 7

Little Work But A Great Reward.

Narrated Al Bara (ra), a man whose face was covered with an iron armour (i.e. clad in armour) came to the Prophet (saw) and said, "O Allah's messenger! shall I fight or embrace Islam first?" The Prophet (saw) replied, "Embrace Islam first and then fight." So he embraced Islam and was Shaheed. Allah's messenger (saw) said, "A little work, but a great reward." (He did very little after embracing Islam but he was rewarded in abundance.)
Sahih Bukhari, (p394, Vol.1).

Explanation.

Ibne Ishaq has recorded in magazi (an authentic tradition of Hazrat Abu Huraira ra) that the Prophet (saw) said. "Tell me about a person who never prayed one namaz but entered Jannah." Then he answered himself that this lucky person was Amar bin Thabit (may Allah be pleased with him).
Fathul Bari, (p105, Vol.6).

Taking this narration into consideration, the scholars of hadith have agreed that the person mentioned in Bukhari is Amar Bin Thabit (ra).

Hasin bin Mohammad says, I asked Mahmood Bin Labid that what is his story. He answered, "This person denied Islam till the day of Uhud, when he understood Islam. He lifted his sword and participated in the fierce battle with the Sahaba (ra) till he was wounded. When the people saw him wounded, they asked him what had bought him here for Jihad. Was it the love of the nation or the love of Islam? He answered, 'The love of Islam, I have fought alongside the Prophet (saw) till I had been wounded.' Upon this

the Holy Prophet (saw) said, "There is no doubt he is from the dwellers of Jannah."

The narration of Bukhari and the above narration are recording the same incident but this person first came to the Prophet (saw) and then participated in Jihad, but the Sahabas (ra) had been unaware that he had embraced Islam at the hands of the Holy Prophet (saw). This is why they asked him what had brought him to the battlefield and he answered by saying that it was for the cause of Islam he had entered Jihad. We understand from this hadith, that to bring Iman is a requirement before Jihad and that if a person is Shaheed straight after accepting Islam he is a Jannati (dweller of Jannah) even though he has performed no other deeds.

Hadith No. 8

In The Highest Grade Of Jannah (Firdaus).

Narrated Anas Bin Malik (ra), Ummur Rubai Bint Al Bara, (the mother of Haritha Bin Suraqa) came to the Prophet (saw) and said, "O Allah's Prophet! Will you tell me about Haritha? Haritha has been killed (i.e. Shaheed) on the day of Badr with an arrow fired by an unidentified person." She added, "If he is in Paradise I will be patient; otherwise I will weep bitterly for him." He said, "O mother of Haritha! There are gardens in Paradise and your son got the Firdaus Al Ala (i.e. the best place in Paradise)." Sahih Bukhari, (p394, Vol.1).

Explanation.

In this Hadith an unidentified arrow has been mentioned, which has been given several meanings:

The first meaning is that it came from an unidentified direction.

The second meaning is that the archer fired the arrow and accidentally hit him.

The third meaning is that an unidentified person fired the arrow.

The true explanation regarding this incident is that the archer aimed at the enemy but the arrow misfired and hit him.

The various explanations stated above have been mentioned by Allama Ibne Hajar in Fathul Bari.

'This is the special aspect of Jihad, that however the death occurs, the Muslim is granted the high grades of Jannah.

In the battle of Khaybar, a Sahabi was Shaheed by his own sword by accident. When the people started gossiping about this incident the Prophet (saw) said, he will be given double reward than the normal Shuhadah, one reward for Shahadah and the second reward due to the people gossiping about him.

It has been stated in another narration that whoever set out for Jihad and is killed by falling from his mount or from a bite of a poisonous insect or for any other reason, he will enter Paradise.

Hadith No. 9

The Blessed Dust Of Jihad.

Hazrat Abu Abbas Abdur Rahman (ra) narrates that the Prophet (saw) said, "Whosoever's feet were covered with the dust in the path of Jihad, the fire of Hell will not touch him."

Sahih Bulkhari, (p394, Vol.1).

Explanation.

The virtue of the dust in the path of Jihad has been mentioned in this hadith as it is through the blessed deed of Jihad that Haq is given superiority over Batil. This is why everything relating to this cause and every practice of the Mujahid is beloved to Allah. The purpose being that, sitting, standing, walking, attacking and riding the horse is all for the elevation of Allah's word and to attain his pleasure. Therefore, the Mujahid is gifted with numerous great bounties as this hadith indicates, that even the dust at the feet of the Mujahid (Islamic fighter) who is walking in the cause of Jihad will save him from the dreadful punishment of Hell. For this sole reason the Sahaba and the eminent figures of this Ummah have tried their utmost to attain this dust.

Allama Anwar Shah Kashmiri (ra) has written in Faidhul Bari, (a book written by him), (p 425, vol.2), that Sultan Bayazid Khan Yaladrani participated in 72 battles and all these battles were fought against Europe. It was the habit of the Sultan to only wear one clothing called the Quba (large cloak) and he never used to change it. After a battle he used to collect the dust which was on this cloak. When the time of his death approached, he left a will requesting to be buried in the grave consisting of this dust which he had accumulated.

Allah is the greatest! This is making the saying of the Holy Prophet (saw) practical, so much so as to collect the dust of Jihad to make it the cause of one's salvation. Blessed is the person whose grave will bear witness to his Jihad. We wish that Allah s.w. grant us this eagerness and emotion for Jihad. Ameen.

The following story illustrates the Sahaba's eagerness to follow the above hadith :-

Abul Mishbah Makrai (ra) says that we were in a group traveling in Rome. The leader of this group was Malik Bin Katham. Malik Bin Abdullah passed Jabir Bin Abdullah who was walking holding the rope of his donkey. Hazrat Malik said, "O Abu Abdullah! please take a seat on the donkey as Allah has gifted you with it."

Hazrat Jabir (ra) understood what Malik was trying to do so he answered by saying, "I am letting my donkey rest and I am self sufficient from the needs of people and I have heard the Prophet (saw) saying that a person whose feet have become dusty in the path of Allah, his body is made Haram upon Hell (he will never enter Hell). Upon hearing this the people jumped down from their rides. The narrator states that I had never seen so much people walking as much as this day.

Allama Ibne Hajar (ra) states that if the virtue of the dust of the path of Jihad is so great, then what would be the rank of one who spends his utmost effort in this cause....it is difficult even to imagine this status.

Hazrat Abu Darda (ra) narrates that the Prophet (saw) said, "Whosoever's feet were covered with the dust in the path of Jihad, Allah moves Hell one thousand years away from this person." Tibrani. Fathul Bari, (p111).

Hadith No. 10 The Desire For Coming Back To The World.

Narrated Hazrat Anas Bin Malik (ra), the Prophet (saw) said, "Nobody who enters Paradise likes to go to the world even if he got everything in the earth, except a Mujahid who wishes to return to the world so that he may be shaheed ten times, because of the dignity he receives, (from Allah) "
Sahih Bukhari, (p395, Vol.1).

Explanation.

The Shaheed will only be able to taste and see the virtue of Jihad and dignity of Shahadah in Jannah. Therefore he will wish to return and offer his life again. The Messenger of Allah (saw) was informed of this virtue through revelation, so he made his wish for it in this world.

A scholar by the name of Ibne Battal (ra) states; amongst all the ahadith which have been narrated on the virtue of Shahadah, this hadith is the most interesting one. Further more he says, there is no good deed in which one sacrifices his soul except Jihad, therefore its reward is equally significant.
Fathul Bari, (p115, Vol.6).

In Nasai, narrated by Hazrat Anas (ra), the Messenger of Allah (saw) has said, "A person from the people of Paradise will be called in front of Allah. Allah Ta'ala will ask him, "O son of Adam, how did you find your place of stay?" He will reply, "it is the best place". Then Allah will say, "Ask and wish of something." He will say, "I ask that you return me to the world, so that I may be shaheed, in your path, ten more times.". (He will ask for this), because he has seen the virtue of Shahadah.

Hazrat Jabir (ra) says, the Holy Prophet (saw) asked me, "Shall I not tell you what Allah Taaloh had said to your father? Allah Taaloh said to him, 'O my servant! make a wish for something, I will give it to you'. He replied, 'Oh my Lord! give me life again so that I may be slain again in your cause.' Allah will say, "The decision has been made that they, (the Shuhadah) will not return to the world again."

Tirmizi.

These Ahadith confirm that Jihad is the best of all the deeds. Therefore, a Mujahid will be the only one who will 'make a wish' to return to the world, to fight and become a Shaheed, no one else will wish as such. Although the Shaheed had gained the top rank and the best place in Jannah, he would plea to Allah for his return to the world so he could enjoy the dignity of Shahadah once again, Leaving the pleasures and the enjoyments of Paradise.

Today the Muslims have the opportunity to choose the path of Jihad and gain the sweet death of Shahadah by sacrificing the very basic joy of this world, or at least take the path of Shahadah and make a firm intention of Shahadah.

Moreover, ask from Allah from the core of the heart for Shahadah, so that we may attain this beloved status. We may then be able to express ourselves in Paradise in front of Allah Taaloh in this manner, "Oh Allah! return us back to the world so we may be Shaheed in your path a hundred times." Thereby increasing our ranks in Paradise and gain the opportunity of seeing Allah.

It is understood from one hadith that the Shuhadah will be able to see Allah before the coming of the last hour. *It is reported by Hazrat Jabir (ra) that the Holy Prophet (saw) asked him, "Shall I not tell you what Allah had said to your father?" He says, I replied, "Yes, oh Messenger of Allah (saw)." The Holy Prophet (saw) said, "Allah does not talk to anyone but from behind the veils, but to your father he spoke face to face without the veils."*
At Targheeb Wat Tarheeb, (p436, Vol.2).

His father was a Shaheed, so we understand from this that the Shaheed, if Allah wills, can see Allah before Qiyamah.

Veils: These are the veils of light. No one can pass these veils but those whom Allah wishes.

Hadith No. 11

Jannah, In The Shade Of The Swords.

The Holy Prophet (saw) has said, "Know surely Jannah is in the shade of swords." (Paradise is under the shades of swords).
Sahih Bukhari, (p395, Vol.1).

Explanation.

The scholar, Qurtubi (ra) states, It is remarkable that in such a short statement, the Messenger of Allah (saw) has put such great emphasis in the path of Jihad and with such eloquence.

In this hadith, the Holy Prophet (saw) has incited towards Jihad and also mentioned the reward and virtue of Jihad, inflaming the desire to use the sword in the face of the enemies and to fight such a fierce battle that the swords shade over the fighters. Under this shade lies the Paradise.

Fathul Bari, (p110, Vol.6).

A Scholar, Allama Ibne Jawzi states, the understanding of this hadith is that, Jannah is achieved by doing Jihad. One companion asked the Holy Prophet (saw), "Oh Messenger of Allah (saw), what is the reason that every Muslim has to face the trial of the grave, except the Shaheed?" The Holy Prophet (saw) answered, "The sword over his head was enough as a trial." (meaning, now he would not be put in any trial or torment).
Kanzul Ummal, (p596, Vol.4).

Ibn Mardayah has narrated from Abu Hurairah, "Who ever drew out his sword in the path of Allah has made an oath with Allah."
Kanzul Ummal, (p338, Vol.4).

Khatib has narrated that Hazrat Ali (ra) has said, "The salat offered with the sword around one's self is seventy times better than salat offered without it."
Kanzul Ummal, (p338, Vol.4). Authentic tradition.

Hazrat Anas (ra) reports, that the hilt of the sword of the Holy Prophet (saw) was of silver.
Shamsili Tirmizi, (p7).

A Scholar, Alama Banjuri (ra) explains that the above description of the sword of the Holy Prophet (saw) was called 'The Zulfiqar'. The one that was in the hand of the Holy Prophet (saw) at the time of the invasion of Makkah.
Kasaile Nabawi, (p101).

The Holy Prophet (saw) had owned many swords and each had different names. The first one was called, 'The Malhur', the one he (saw) had inherited from his father. One was 'Qasib' and another named, 'Qalki', one 'Tyyar' and one called, 'Zulfiqar', e.t.c.
Kasaile Nabawi, (p101).

Ibn Sireen (ra) says, "I have made my sword the same as the sword of Samura (ra), because he claimed that his sword was made the same as the sword of the Holy Prophet (saw)." It was in the style of the swords of the tribe of Banu Hanifa.
Shamsili Tirmizi, (p7).

Banu Hanifa was a renowned tribe of Arabia. They were well known and famous for making the best swords. Those adopting the style of the Prophet's (saw) sword, copied the style of this tribe.
Kasaile Nabawi, (p103).

These few traditions certainly signify the importance and virtue of the sword. The importance attached to the sword is because it is a weapon used in Jihad. May Allah give us the ability towards understanding the importance and significance of weapons and instill in our hearts the love of protecting this Religion, and creating an interest in weapons. The protection of our Religion enables us to love the weapons. May Allah create the love of weapons in our hearts for the sole purpose of protecting our Religion of Islam. Ameen.

Hadith No. 12 To Wish For Children For The Cause Of Jihad.

Narrated Abu Huraira (ra), Allah's Messenger (saw) said, "Once Sulaiman (as), son of Dawood (as) said, '(By Allah), tonight I will have sexual intercourse with one hundred (or ninety nine) women, of whom will give birth to a knight who will fight in Allah's cause.' On that a companion of his said, 'Say Allah willing', but he did not say, 'Allah willing'. Therefore only one of those women conceived and gave birth to a part of man. By Him in whose hands Mohammad's life is, if he had said, 'Allah willing' (he would have begotten sons) all of whom would have been knights, striving in Allah's cause."
Sahih Bulhdar, (p395, Vol.1).

Explanation.

We learn from this hadith that every Muslim should make the intention that they would offer their children to be soldiers to safeguard this Religion, as was the intention of Hazrat Sulaiman (as).

A Scholar, Allama Ibn Hajar (ra) says, "*If any person holds this intention, while having sexual intercourse with his wife, that if he is given a male child he would make him a Mujahid, he would gain the reward for his intention even if it really does not occur.*"
Kither he does not have a boy or he has a boy but he could not become a Mujahid.

Fathul Bari.

This tradition should be a reminder for those who have the opposite intention, and bring their children up to be the 'slaves of this world'. They are carefully nurtured in luxury and sheltered from knowing anything about Jihad.

When these parents hear about Jihad, they are filled with awe and fear that their child might run to Jihad. If Allah Taala bestows his Mercy upon the child and he stands for the path of Jihad, the parents feel that doomsday has come over them. They try every means possible in preventing these young Muslim boys from the path of Jannah and indulge them in the worldly affairs. It happens that sometimes they, the parents, go to Ulamaahs for a Fatwa, "Is it right for our child to go to Jihad without our permission? Can they do this? Is it permissible for them?".

The Ulamaah respond according to the Shariah's principles, but these parents use these fatwas against Jihad. Even if the Ulamaahs were given full details of the situation and are aware of the intentions of the parents, they would confirm that the obedience of Allah is a requirement even if the creation feel unhappy. (No matter who becomes angry). To attain the pleasure of the creation and displeasure of Allah would be the work of stupidity.

As a Muslim, one should have consideration and feelings for the plight of fellow Muslims and contemplate over the Ayahs and ahadith with a view to changing his own behaviour, and encouraging others to join this blessed work. We hold the belief that death has its fixed time, it will not come any earlier. It is better to die in Allah's cause than lead a sinful life. This world is to disintegrate and our everlasting place is the hereafter. The wives of the Sahaba's (ra) used to encourage and urge their young sons and husbands to join in the Jihad.

Hazrat Khansa's (ra) sons and near relative had attained the Shahadah in the battle of Uhud, but this brave Muslim lady was more concerned and asked, "What is the state of the Holy Prophet (saw), is the Holy Prophet (saw) safe and well?".

Hazrat Safiya (ra) had seen the mutilated body of her brother, Hazrat Hamza (ra), but this did not stop her sending her son Hazrat Zubair (ra) in the path of Jihad. She urged him towards this path.

Alas, the Muslims of today bring up their children as a hen brings up her chicks, when they grow big and fat they are roasted and eaten by the people. Muslims in these days bring up their children unprepared and unprotected against their enemy, the kaffir. These children don't have the heart to fight back. The consequence is that the kuffars are free to assault the Muslims, brutally shed their blood and mercilessly rape the Muslim women. They continue to destroy our Mosques and Madressahs, determined to wipe out the name of Islam.

The Muslims should hold on to the path of Jihad, to save themselves from this humiliation. Make firm intentions, before the child is born, that if Allah willing, I would make them Mujahids, and bring them up in the true environment of Islam and Jihad. Fill their hearts with the love of Islam and Muslims and the dislike of the Kuffar. Teach them to swim and other exercises. Tell them about the bravery and courage of our ancestors. In their soft and tender hearts fill the zeal of Jihad and the love of Shahadah. If you bring your children up in accordance with the above mentioned advice, Insha Allah, in the near future, they will become the Ghaziers of Islam. They will be the protectors of their mothers and sisters and the Islamic values. The strongest of the enemy would not gaze at them with evil intentions (with Allah's will).

Hadith No. 13

To Seek Refuge With Allah From Cowardliness.

Narrated Hazrat Anuar Bin Maimun Al Audi, Said used to teach his sons the following words, as a teacher teaches his students the skill of writing and used to say that: Allah's Apostle (saw) used to seek refuge of Allah from them, (i.e. the evils) at the end of every prayer. The words are: "O Allah! I seek refuge of You from cowardice, and seek refuge of You from being brought back to a bad stage of old life, and seek refuge of You from the afflictions of the world and seek refuge of You from the punishment in the grave."

Sahih Bukhari, (p396, Vol.1).

Explanation:

The Holy Prophet (saw) proclaimed in the Mosque, "If any one has any doubt about anything they should ask for Dua." It is stated in the tradition that, a person stood up and said, "Oh Messenger of Allah! I am a coward and a patient of abundance of sleep." The Holy Prophet (saw) made dua for him. Hazrat Fadail (ra) says, "We saw him afterwards, and no one was as brave as him."

Kasaile Nabawi, (p134).

This tradition explains that the Holy Prophet (saw) and the companions disliked and hated being cowards. They sought refuge in Allah from this as they would do so from kuffar, polytheism, hypocrisy and from the love of this world. Allah had sent him (saw), to wipe out kuffar and polytheism from this world, and therefore had bestowed him with courage and bravery. *The Holy Prophet (saw) had said, "And I am the wiper, by me Allah will wipe out the kuffar."*

Shamail Thiraz, (p25).

Hazrat Ali (ra) says, "When the battle was at its peak and the battlefield was intense with fighting, we would take his side and no one had gone nearer to the enemy than the Prophet (saw). I had seen him in the day of Badr, when we were shielding ourselves behind the Holy Prophet (saw) and he himself was the nearest to the enemy line. That day he had fought the fiercest battle of all."

Nurul Yakin, (p277).

Abu Ishaq (ra) says, I have heard from Bara Ibne Azib (ra), someone asked, "O Abu Amara (ra), did you all flee the battlefield in the battle of Hunain?" Bara (ra) answered, "No by Allah, the Holy Prophet (saw) had never turned his back." (At the end of this hadith it is mentioned), The Holy Prophet (saw) (in the rain of arrows) would recite these couplets, and stand firm, "I am a Prophet not a liar, I am the son of Abdul Muttalib."

Sahih Bukhari, (p410, Vol.1).

These Ahadith criticize cowardliness and justify bravery. Cowardliness is criticized when it stops a person going to Jihad and so he also keeps others away from it and always fears confronting others. If a person is born a coward, but despite this, he forces himself into the battlefield, he shall gain more reward than a brave strong Mujahid. He will be rewarded more because his soul was not keen on it, he had struggled with his soul and placed it in such a place where death is all around, up and down, left and right. He surely, will feel fear and have to go through trouble, but to please Allah he stands firm in the field, he will gain more reward than that brave Mujahid who does not feel the fear in the battlefields. As it is mentioned in a hadith, "*The brave fights and also the coward, but the coward person gains more reward than the brave person.*"

It is important to know that, the easy way to build up bravery is to go into the battlefield, because the environment in which we live would turn a lion into a fox. The disease of cowardice has become so common that it is no more considered as a disease, instead it has become good nature. If on hearing a loud and sharp noise, the

heart starts beating fast, considering it to be of soft nature will be grateful

My Muslim brothers! there was a time when the whole world was under your hands, and you had the desire and love of Shahadah so much, as a kaffir loves alcohol. Therefore the Muslims all over the East and West were safe and had their dignity protected. Today because of cowardice, we are deprived of a peaceful life and even death. All around, we are in the state of darkness and humiliation and slavery, every day our lives and wealth, dignity and culture are endangered. Still there is an opportunity we can choose the path of Jihad and throw away the chain of slavery of the kuffars and gain the life of dignity and freedom and Shahadah.

Hadith No. 14

Both Men In Heaven Because Of Jihad.

Narrated Abu Huraira (ra) Allah's Messenger (saw) said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Jannah. One fights in Allah's cause and gets killed. Later on Allah forgives the killer, (i.e. he embraces Islam) who also gets Shaheed (in Allah's cause)." Sahih Bukhari, (p396, Vol.1).

An incident similar to this has been stated in Jamul Fawa'id (p6, vol.2)

Hazrat Abu Musa (ra) narrated that the Prophet (saw) was present in a battle when a Muslim confronted a Kafir challenging him. The mushrik (unbeliever) killed the Muslim. Another Muslim confronted him but was also killed. Then the unbeliever asked the Prophet (saw), "What is the aim of your fighting?" The Prophet (saw) answered, "It is part of our Religion that we fight till they bear witness that, 'there is no God but Allah and the Holy Prophet (saw) is Allah's servant and messenger', and we fulfill the rights of Allah." The mushrik (polytheist) said, "This is a beautiful ideology and I bring Iman on Allah." Then he switched towards the Muslims and attacked the kafirs (unbelievers) and kept on fighting till he was Shaheed. The Muslims placed him with the two Muslims whom he had killed. The Prophet (saw) said, "They will love each other a lot in Jannah."

Baz'zaz, Jamul Fawa'id, (p6, Vol.2).

Explanation.

It is stated in a hadith that the meaning of Allah laughing is his pleasure and blessing. Some experts of hadith have stated that the explanation of Allah laughing is giving reward. We can conclude from this hadith the greatness of Jihad and the merit of Shahadah and that accepting Iman is the condition for Jihad. There is no other prerequisite or attainment of a certain level of Iman for fulfilling the duty of Jihad. We understand from the above hadith that this person had killed Muslims and when he accepted Islam and fought alongside the Muslims and was subsequently Shaheed, he received glad tidings from the Prophet (saw).

The main issue is that when one prepares himself for this noble cause, the rivers of blessings from Allah are showered upon him, but the human's main enemy, the nafs (soul) does not let one prepare for Jihad and somehow raises unacceptable excuses, because Jihad is the way to death for the nafs (soul) and humiliation for Shaitan. The nafs (soul) and Shaitan are determined to distance the Muslim from Jihad. It is therefore a very fortunate person who selects the path of Jihad, thereby exposing himself to the showers of blessings from Allah. It is important to note however, that the Mujahid's sole intention in participating in the Jihad, is to fight for the pleasure of Allah.

Hadith No. 15

The Fast Of A Mujahid (Islamic Fighter).

Narrated Abu Saeed (ra), I heard the Prophet (saw) saying, "Whosoever observes saum (fast) for one day for Allah's cause, Allah will keep his face away from the fire of Hell." (A distance covered by a journey of seventy years).

Sahih Bukhari, (p93, Vol.1).

Allama Ibne Jawzi (ra) says that when the term 'Fi Sabillillah' (in Allah's path) is used itself, Jihad is meant.

(Footnote, Sahih Bukhari).

In the view of Imam Bukhari (ra), Jihad is meant when the term 'Fi Sabillillah' (in Allah's path), is used in the Quran and hadith.

Tafheemul Bukhari, (p80, Vol.2).

Explanation.

For the respect and honour of the mujahid all the merits of his deeds are doubled. *The Mujahid has been given a choice of keeping the fast or leaving it, infact, it is stated in a narration of Bukhari that during an expedition of Jihad, some people observed the fast and some didn't. After reaching their destination the people who had observed the fast were late whereas the people who hadn't observed the fast did a lot of work. The Prophet (saw) said, "Those who were not observing saum took all the reward."*

Sahih Bukhari, (p404, Vol.1).

Similarly for the tilawat (recitation of the Holy Quran), the Dhikr, (remembrance of Allah), his salah and his spending in the cause of Allah, the reward is doubled.

Hazrat Sahal Bin Muaz Al Jahani (ra) narrates from his father that the Prophet (saw) said, "Whoever recited one thousand verses of the Holy Quran in the path of Allah (Jihad), Allah s.w. assigns him with the grade of the Prophets, the Siddiqueen (a high rank for those who are obedient to Allah), the Shuhadah and the pious people."

Sunan Kubra Baihaqi, (p172, vol.9).

It is stated in another narration that the Prophet (saw) said that the Salah, Fast and Dhikr (remembrance of Allah) is upgraded up to 700 times in comparison to spending in the path of Allah.

Sunan Kubra Baihaqi, (p172, vol.9).

Hadith No. 16 A Call From All The Doors Of Heaven.

Narrated Abu Huraira (ra), the Prophet (saw) said, "Whoever spends two things in Allah's cause will be called by all the gate keepers of Paradise, who will be saying, 'O so and so! come here!'" Abu Bakr (ra) said, "O Allah's Apostle! such persons will never be destroyed." The Prophet (saw) said, "I hope you will be one of them."

Sahih Bukhari, (p398, Vol.1).

Hadith No. 17 The Reward Of Helping A Mujahid.

Narrated Zaid Bin Khalid (ra), Allah's Messenger (saw) said, "He who prepares a Ghazi (Islamic Warrior), going in Allah's cause, is given a reward equal to that of a Ghazi, and he who looks after the dependents of a Ghazi going in Allah's cause properly, is given a reward equal to that of a Ghazi (Islamic fighter).

Bukhari, (p399, Vol.1).

Explanation Of Ahadith No. 16-17.

The virtues of spending in the cause of Jihad and the warning of not spending in the cause of Jihad have been clearly stated in the Holy Quran in various ways. We bring forth one Quranic Ayah (verse) with brief explanation, followed by some Ahadith.

Allah s.w. says in the Holy Quran:

"And spend in the cause of Allah i.e. Jihad and do not throw yourselves into destruction (by not spending your wealth in the cause of Allah) and do good. Truly, Allah loves Al Muhsineen (the good doers)."

Holy Quran, (Surah Baqarah : Verse 195).

Maulana Ashraf Ali Thanwi states in the explanation of this ayah that, "You should also spend your wealth with your lives in the path of Allah (Jihad) and do not throw yourselves into destruction by not spending and being miserly at such occasions (which will result in your weakness and the enemy's power which is clearly our destruction)."

Maariful Quran, (p472, Vol.1)

The author of Tafseeri Mazhari, Qazi Thanaullah Pani Pati (ra) comments in his tafseer on the term 'Fi Sabillillah' (in Allah's path), this is referring to Jihad.

Tafseeri Mazhari, (p367, Vol.1).

He further states, "I say that the meaning of this ayah (verse) is that, O! Muslims, if you will leave Jihad, your enemy will overpower you then you will perish." Allama Bagawi (ra) says that after the revelation of this verse, Hazrat Abu Ayub Ansari (ra) carried on by fulfilling the duty of Jihad till he was Shaheed in Constantonia, where he is buried in the defense line. The Prophet (saw) said, "Whoever died and he never did Jihad nor thought about Jihad, died upon a part of hypocrisy."

Tafseeri Mazhari, (p348, Vol.1).

Imam Bukhari (ra) states in the explanation of this ayah that it was revealed regarding spending in the path of Jihad.

Sahih Bukhari, (p648, vol.1).

The commentator in the footnote of Bukhari states upon this explanation of Imam Bukhari (ra) that, "The meaning of spending is spending in Jihad because if wealth is not spent in Jihad, the unbelievers will overpower the Muslims and will destroy the Muslims. (Foot note of Bukhari, Arabic version, p648, Vol.1)

The Cause Of Revelation Of This Verse

Aslam Abi Imran says, "We set out from Madinah towards Constantonia. Our leader at that time was Abdur-Rahman Bin Khalid Bin Waleed (ra). A huge army from the Romans advanced towards us. We were also in a large number, so we positioned ourselves into rows. Suddenly, a Muslim attacked the Romans and entered their army. People started shouting that he had thrown himself into destruction by his own self (suicide). Hazrat Abu Ayub Ansari (ra) said, 'O People! you are misusing the verse of the Quran. This was revealed concerning us (Ansars). The story behind it was that when Allah s.w. gave victory to Islam and the supporters of Islam were enough, some of us gossiped amongst each other that Allah has given victory to Islam. (So there is no need for Jihad). A lot of our wealth was destroyed in the fighting days so lets start investing again and looking after it. Allah s.w. revealed this verse against this thinking.' "

Tafseer Ihne Kathir, (p172, Vol.1). Kash Shaf, (p237, Vol.1). Mazhari, (p368, Vol.1).

The explanation of the word, "Tahlukah" (destruction) is investing the money and regaining the loss and leaving the Jihad.

Mazhari, (p368, Vol.1).

Musti Shafi (ra) writes, "It has been clearly proven that the abandoning of Jihad is the cause of destruction for Muslims."

Maariful Quran, (p474, Vol.1).

Not To Spend For The Cause Of Jihad Is Destruction

When the wealthy will not spend their wealth on the Mujahideen (Islamic fighters), to strengthen them, and they will not buy weapons for the Mujahideen from their wealth, then the Mujahideen will become inevitably weak and the enemy will become powerful and suppress the Muslims. The properties and wealth of the Muslims is then vulnerable and the people are

oppressed and expected to comply with Kufir laws (unIslamic). When this occurs, there will be nothing but shame and sorrow; particularly for the wealthy Muslims, who refused to equip the Mujahideen.

The Needs Of Jihad Is Also Wealth

The need of wealth sometimes exceeds the need of men in Jihad as Jihad cannot take place without war equipment. This is why numerous virtues have been stated in the Islamic Shariah for wealth given in the cause of Jihad as wealth plays a fundamental role in Jihad.

When the Prophet (saw) used to make the call for Jihad even the poor people (in terms of wealth) used to present themselves but because of the shortage of mounts e.t.c they had to turn back crying.

The Quran clearly states their sorrow and grief for not being able to participate in Jihad in this verse:

"Nor (is there blame) on those who came to you to be provided with mounts, and when you said, 'I can find no mounts for you', they turned back, while their eyes are overflowing with tears of grief that they could not find anything (to spend)."
Holy Quran, (Surah Taubah : Verse 92).

This is why it is wajib (compulsory) upon the believers whom Allah has gifted with wealth to use it for the elevation of Allah's word and for safeguarding Iman and Islam and not to be miserly as this could become the reason for a mass destruction.

Allama Abi Saud states, that keeping wealth and loving it is the reason of an ever lasting destruction. This is why 'bukhl' has been stated as destruction. Let us take a view of some ahadith.

The Prophet (saw) was questioned that, "O Prophet of Allah! who is the most virtuous amongst people?" The Prophet (saw) replied, "The one who does Jihad with his self and his wealth in Allah's cause."
Salih Bulhari.

The Quran also clearly announces this superiority and it is crystal clear that, how can those who do not sacrifice, compete with those who sacrifice their lives and wealth for Allah?. Allah's love and blessing is with those who demonstrate their commitment by sacrificing their lives and wealth for Allah. No difficulty stops them from their mission of elevating Allah's word by sacrificing their family, lives and wealth.

A Magnificent Reward

Hazrat Ali (ra) and Hazrat Abu Darda (ra) narrated from the Prophet (saw) that he said, "Whoever sent wealth to be spent in the path of Allah and stayed behind himself he will be rewarded for every dirham, the reward of 700 dirhams, and whoever fought himself for Allah's pleasure and also spent his wealth in this cause, he will be rewarded for every dirham the reward of 700,000 dirhams." Then the Prophet (saw) recited this ayah (verse):

"Allah gives manifold increase to whom He wishes."
Holy Quran, (Surah Baqarah : Verse 261).

Bene Majah, (p198).

An important point to note. Allama Alusi (ra) writes that the increasing of reward is only for wealth spent in Jihad whereas the wealth spent in any other cause only multiplies by ten.
Rohul Ma-Aini, (p78).

Hazrat Thawban (ra) says that the Prophet (saw) said, "The best Dinar is that which is spent on one's household and that Dinar which is spent on the horse for Jihad and the Dinar which is spent on friends in the path of Jihad."

Ibn Majah, p198.

The Prophet (saw) said, "Whoever provides the needs of a Mujahid, he will receive the reward of a Mujahid and the reward of the Ghazi (Islamic fighter), will not be decreased."

Ibn Majah, (p198).

Hazrat Huraim Bin Fath (ra) says that the Prophet (saw) said, "Whoever spent in the cause of Jihad, his reward will be multiplied 700 times.

Tirmidhi.

Hazrat Abdullah Bin Amar (ra) says that the Prophet (saw) said, "The Ghazi (Islamic fighter) receives the reward of Jihad and the employer or repayer gets the reward of repaying and Jihad."

Abu Dawood.

The virtues outlined above relate to circumstances when Jihad is Fardh e Kifaya and there is a group fulfilling this duty on behalf of the Muslims and the other Muslims are aiding them financially and looking after their household. When the unbelievers attack a Muslim country or when Jihad becomes Fardh e ayn under any circumstance, then it becomes a requirement upon every Muslim to do Jihad with his self and wealth.

Hazrat Abu Zar (ra) says the Holy Prophet (saw) said, "Any Muslim whose three children die, Allah will enter them into Jannah by His grace and whoever spends two pairs from his wealth in Allah's cause, the guards of Jannah run towards them (they stand in honor for them and call them towards Jannah)."

Sunan Kubra Baihaqi, (p171, Vol.9).

The explanation of the term 'pairs' is two servants or two camels or two sheep etc. This is a great virtue for those who spend for the cause of Jihad and the glad tidings of Jannah have been granted to such a person.

Hazrat Abu Unisimah (ra) says that the Prophet (saw) said, "The best charity is to provide the shade for the tent in the path of Allah, or to give a slave in the path of Allah or to give a young camel in the path of Allah."

Tirmizi, Kanzul Ummal, (p283, Vol.4).

The reason for it being the best charity is because all three things mentioned above are a necessity for the Mujahideen. The Mujahideen need the tents to live in and they need men to aid them and mounts to ride upon. Another reason for this great reward is that the above mentioned things are very precious, therefore the reward is also great.

Hazrat Umar Bin Khattab (ra) says that I heard the Prophet (saw) saying, "Whoever provided a shade to a Mujahid, Allah will shade him with His shade on the day of Judgment."

Sunan Kubra, Baihaqi, (p172, Vol.2).

The reason for Allah providing a shade to such a person is that the Mujahid has set out for the sole purpose of elevating Allah's word and whoever does an act of kindness for him, Allah will repay that kindness Himself.

The Prophet (saw) said, "The person with the most Iman is he who does Jihad with his self and wealth and that person who worships Allah in a valley keeping people away from his mischief."

Abu Dawood, Kanzul Ummal (p287).

The virtue of one spending his wealth with his life has been mentioned in this hadith and it has been stated as full Iman. The reason being, that a man loves his life and wealth considerably and when he sacrifices both of these things, then he is granted the sweetness of Iman and the high status of full Iman.

Hazrat Abu Huraira (ra) narrates that in the night of Isra, the Prophet (saw) passed some people who used to sow seeds one day and cut it the next day. After cutting it the field used to grow again. The Prophet (saw) said, "O Jibreel! who are these people?" Hazrat Jibreel (ra) answered, "They are the Mujahideen, the reward of their deeds are multiplied up to 700, whatever they spend they are repaid for it."

At Targheeb Wat Tarheeb.

The reason for the multiplying of reward is that, it is through Jihad that Allah's word is elevated, falsehood is wiped out, the truth is powerful, the obligation of ordaining good and forbidding evil is revived, the practical system of Islamic laws comes into existence and people enter into Islam in troops by seeing the greatness of Islam. Also the reward of spending for the cause is multiplied because the work of good deeds is positioned high and piety is well spread. The reward for all this is given to the Mujahideen (Islamic fighters) and to the wealthy people who equip them. In addition, Allah Himself repays such a person both in this world and the hereafter.

Hadith No. 18 The Reward Of Spying In Jihad.

Narrated Jabir (ra), the Prophet (saw) said, "Who will bring me the information about the enemy on the day (of the battle) of Al Ahzab (the confederates)?" Az Zubair (ra) said, "I will" The Prophet (saw) said again, "Who will bring the information about the enemy?" Az Zubair (ra) said, "I will". The Prophet (saw) said, "Every Prophet had a Hawari (disciple) and my Hawari (disciple) is Az Zubair."

Sahih Bulhari, (p399, Vol.1).

Explanation.

The Prophet (saw) was a successful commander. One of the names of the Prophet (saw) was the Prophet of wars. The Prophet (saw) was quoted as saying, "I am Mohammad and Ahmed and the Prophet of mercy and the Prophet of repentance and the last Prophet and the Hashir (the person who will gather everyone on the day of Judgment) and the Prophet of wars."

Shamail Tirmidhi, (p25).

Sheikhul Hadith Moulana Mohammad Zakariya (ra) states that Malahim is the plural of Mulhuma. Mulhuma is that war wherein fierce battle takes place. The reason for this title is clear as the number of wars that took place in the time of Nabi (saw) and after him with this Ummah, did not take place during the times of the previous Ummahs. It will always remain so with this Ummah. Sayyidina Rasullallah (saw) had prophesied that Jihad will always continue in my Ummah till the day of Judgment. The last among the Ummah will go to war against the dajjal.

Kasail Nahawi, Urdu version, (p377). English version, (p410).

The Prophet (saw) was well acquainted with the tactics and weapons of war. With reference to the books of Seerah, we learn that the Prophet (saw) was an exceptional commander and displayed remarkable knowledge of war strategy. The Prophet (saw) developed the Sahabas (companions) accordingly and used to say: "War is strategy (to deceive the enemy)", thereby expressing that strategy plays a vital role in wars.

We learn from the narration of Bukhari that the Prophet (saw) used to use double meaning words in war affairs, so that the battle tactics would stay a secret.

The Prophet (saw) kept his plans of war very secretive at the time of the victory of Makkah and kept a close eye at all incidents on this occasion. When one Sahabi made a mistake and tried to inform the polytheists of Makkah about the plans, the Prophet (saw) changed this effort into failure and kept the plans so secretive to the extent that the unbelievers were only informed when the fierce army of the Muslims had reached them. The benefit of this was that Makkah was conquered without bloodshed, with the exception of one or two fronts there was no confrontation. This was a great war strategy.

The Prophet (saw) used to fight in the front line in the elevation of Allah's word and this enabled him to be aware of the plans of the unbelievers. The Prophet (saw) was always mindful that the unbelievers were looking for any opportunity to attack him; and due to his understanding of war tactics and general awareness, many schemes of the unbelievers turned into failures. There were the schemes of people such as, Khalid Bin Sufyan Hozaili, Kab Bin Ashraf and the scheme of Masjid e Dharar.

Khalid Bin Sufyan was preparing an army against the Prophet (saw). The Prophet (saw) sent a Sahabi (companion) to kill him.

Kab Bin Ashraf who was a Jew, planned to wage the last final war by uniting with the mushrikeen (polytheists). The Prophet (saw) appointed Mohammad Bin Muslim, who killed him.

Whereas the Masjid e Dharar was a well planned scheme of the mushrikeen and the Jews which was demolished.

One main aspect of war is spying on the enemy's army, and this was requested by the Prophet (saw) in the earlier mentioned hadith. Hazrat Zubair (ra) complied with this request and for this he received the noble status of Hawari (disciple). The Prophet's (saw) keen interest in war tactics was due to Allah's commandments.

The Muslims have the opportunity to revive Allah's commandments and the way of the Prophet (saw) and by doing this they can overpower the enemy and the era of Islamic glory can become a reality once again.

Hadith No. 19 Goodness In The Horse's Forelocks.

Narrated Abdullah Bin Umar (ra) that the Prophet (saw) said, "Good will remain (as a permanent quality) in the forelocks of horses (for Jihad) till the day of judgment."

Sahih Bukhari (p399, Vol1).

Note: The explanation of goodness has been stated in another hadith of Bukhari as reward and booty.
Sahih Bukhari, (p400, Vol1).

This hadith is from those ahadith in which it has been proven that Jihad will continue till the day of judgment.

Hadith No. 20 The Reward Of Keeping A Horse For Jihad.

Narrated Abu Huraira (ra), the Prophet (saw) said, "If somebody keeps a horse (for Jihad) in Allah's cause, motivated by his faith in Allah and his belief in His promise, then he will be rewarded on the day of resurrection for what the horse has eaten or drunk and for its dung and urine."

Sahih Bukhari, (p406, Vol1).

Hadith No. 21 The Prophet (saw) On An Unsaddled Horse With A Sword Around His Neck.

Narrated Anas Bin Malik (ra), the Prophet (saw) was the best and the bravest amongst the people. Once the people of Madinah got terrified at night, they went in the direction of the noise that had terrified them. The Prophet (saw) met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha (ra) and a sword was round his neck, he was saying, "Don't be afraid! don't be afraid!" He further said, "I found it (i.e. the horse) very fast", or "The horse is very fast."

Sahih Bukhari, (p101, Vol4).

Explanation Of Ahadith No. 19-20-21.

The Muslims have been instructed to provide all things which is used for the purpose of Jihad and a reward has been promised for providing these things because, the existence and honour of Islam lies in Jihad. Jihad is necessary for the honour and elevation of Allah's word and in order for Jihad to take place there is the need for provision. So on account of Jihad, reward is also confirmed for the provision for Jihad.

The horse has a special rank within the Jihad. Allah s.w. has instructed the Muslims to train the horse, in the Holy Quran. Allah says:

"And make ready against them all you can of power including tethered horses to threaten the enemy of Allah and your enemy."
Holy Quran, (Surah Anfaal : Verse 60)

It is stated in the hadith of Muslim that the Prophet (saw) was gently placing his fingers on his horse's forelocks and saying, "Goodness has been placed in the horse's forelock till the day of Judgment."

It is stated in a narration of Nasai that Anas Bin Malik (ra) narrated that there was nothing more beloved to the Prophet (saw) than horses.

Fathul Bari, (p66, Vol.7).

Allama Ibne Hajar (ra) states that there is glad tidings in this hadith, for the preservation of Islam and Muslims till the day of Judgment. The reason being that the goodness being in the forelocks of the horses is an indication that Jihad will continue till the day of judgment and when Jihad will take place the Mujahideen will also exist and obviously the Mujahideen will be Muslims. So we learn that the Religion of Islam and its followers will remain till the day of Judgment.

Fathul Bari, (p67, Vol.6).

Ibne Mardawe has stated the following words from the hadith of Ibne Abbas (ra) in his tafseer, "Shaitan cannot come on the forelocks of horses".

Hazrat Tamemi Dari (ra) says that the Prophet (saw) said, "Whoever tied a horse in the path of Allah (Jihad) and prepared the food for the horse, he will be rewarded for every grain."

Ibne Majah, Fathul Bari, (p67, Vol.6).

Narrated Abu Huraira (ra), Allah's Apostle (saw) said, "Horses are kept for one of three purposes:

For some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins.

The one for whom they are a source of reward is he who keeps a horse for Allah's cause (Jihad), tying it with a long tether on a meadow or in a garden, with the result that whatever it cuts from the area of the meadow or garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks, then all its dung and its foot marks will be written as good deeds for him, and if it passes by a river and drinks water from it, even though he had no intention of watering it, even then he will get the reward for its drinking.

As for the man for whom the horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims, such a horse will be a source of sins for him."

Sahih Bukhari, (p400, Vol.1).

The Prophet (saw) used to ride horses and used to advise the Sahabas (companions) to do the same. It is stated that mounting an unsaddled horse was beloved to the early Muslims and there is a chapter in Bukhari relating to riding on an unmanageable horse or a stallion.

Rashid Bin Sad (ra) said, "The early Muslims preferred to ride stallions, for they were faster and more daring (than mares)."

Sahih Bukhari, English version, (p77, Vol.4).

The Prophet (saw) mounted on the unsaddled back of the horse of Abu Talha and praised the horse.

Sahih Bukhari, English version, (p77, Vol.4).

This is a very long topic, a lot can be written on this subject, however, the conclusion is that the reason for these great virtues attributed to riding a horse and tethering it, is because the horse was the best provision for Jihad in that period. We have to understand that whatever articles of weapons are used for Jihad in any particular period in time, there will be a reward for learning about them and maintaining them. Following these Islamic laws,

the Muslims should remain experienced in the war tactics and weapons of war. They should keep all sorts of arms and weapons ready in order to benefit from the reward and subsequently would not feel ashamed and inadequate when it is required.

Hadith No. 22
The Guarantee Of Jannah.

Narrated Abu Huraira (ra), the Prophet (saw) said, "Allah s.w. assigns for a person who participates (in the holy battles) in Allah's cause, and nothing causes him to do so except belief in Allah and His Messengers, that he will be recompensed by Allah either with a reward, or booty (if he survives), or will be admitted to Paradise (if he is killed in the battle as a Shaheed)." The Prophet (saw) added, "Had I not found it difficult for my followers, then I would not remain behind any Sariya (an army unit) going for Jihad and I would have loved to be Shaheed in Allah's path (Jihad) and then made alive, and then Shaheed and then made alive, and then again Shaheed."

Sahih Bukhari. (p10, Vol1).

Explanation.

He will either return as a Ghazi (Islamic fighter) with his reward or he will enter Jannah on the high status of Shahadah. The conclusion is, there is always blessing and victory for a Mujahid. If he stays alive he is a Ghazi (Islamic fighter), if he is killed then he is a Shaheed. It doesn't matter whether he fights in the face of the enemy or stays behind helping the Mujahideen. It doesn't matter whether he is killed by the enemy's bullet or if a bullet of a Muslim pierces him by mistake, or he is killed by the bite of an animal, he is always victorious.

There is only one way the effort of the Mujahid can be ruined: that is, if his intention is not correct and he is fighting for personal fame. With the exception of above, when the intention of the Mujahid is solely for elevating Allah's word and Allah's pleasure then his effort can never be a failure, on the contrary Allah has guaranteed him victory. Who can be more fortunate than that person for whom Allah has guaranteed Jannah.

Imam Bukhari (ra) has chosen the title of, 'Jihad is a part of Iman (faith)' for this hadith. He is trying to emphasize the great status of Jihad in a special manner. May Allah s.w. grant us the ability to fulfill this part of Iman.

Hadith No. 23

The Inheritance Of The Prophet (saw)

Narrated Amr bin Al Harith (ra), the Prophet (saw) did not leave anything behind him after his death except a white mule, his arms and a piece of land which he left to be given to charity.
Salih Bukhari, (p403, Vol.1).

The mule mentioned was for the use of Jihad as stated in a hadith of Bara Bin Azib (ra).

Explanation.

The Prophet (saw) did not hoard worldly items, nor did he leave behind him anything after his death, except for some weapons of Jihad and a mule which used to come in use for Jihad as it is stated in a hadith of Bukhari narrated by Bara Bin Azib (ra).

Jihad is an act of worship from which one can achieve the closeness of Allah and by which Islam is given glory. This is why the Prophet (saw) used to love the arms of Jihad and he used to buy them. This is why the Prophet (saw) only left these war articles behind. May Allah s.w. grant us the ability to truly follow the Prophet (saw) in his footsteps.

Hadith No. 24 Guarding The Leader Of Jihad.

Narrated Aisha (ra), the Prophet (saw) was vigilant one night and when he reached Madinah, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He, (the newcomer) replied, "I am Sad Bin Abi Waqqas and have come to guard you." So the Prophet (saw) slept (that night).

Sahih Bukhari, (p404, Vol.1).

It has been stated in a narration of Tirmizi that, Aisha (ra) narrated that guarding used to take place outside the house of the Prophet (saw) until the verse:

"Allah will protect you from people"

Holy Quran, (Surah Maidah : Verse 67).

was revealed. The Prophet (saw) moved the guards away.

Imam Bukhari (ra) has named this chapter 'Vigilance during the Holy battles in Allah's cause'.

Explanation.

To arrange security methods for protection is not against tawwakul (perfect reliance on Allah) as tawwakul lies in the heart and these sources of protection are used for the physical protection.

The Prophet (saw) used to confront the enemy in a very close distance but on one occasion he wore two chain armours.

It is clear from the above hadith, that those who fear assassination attempts from the kafirs (unbelievers) have to use security to protect themselves, so that the enemy cannot make them an open target. If the security is not implemented and eminent Muslim personalities are attacked and killed, inevitably the Muslim's strength would become weak and the unbeliever's terror would be cast in the hearts of the Muslims and the eminent figures amongst the Muslims would not remain safe. It is quite remarkable that the Prophet (saw) used the Sahabas (companions) to guard him with weapons but the Muslim scholars, pious people and eminent figures of today dislike weapons.

A further point which can be taken from this hadith is that the Prophet (saw) said, "I wish a pious Sahabi (companion) would come and guard me". It is clear from this statement that one should choose pious and reliable people for security. There can be no trust in a disobedient person (sinner), he can easily change and can cause harm himself. Therefore, those who do not fear from the disobedience of Allah and cannot be trusted in their worldly duties, should not be selected to undertake the security. This is why obedient pious Muslims should be appointed for this duty who would fulfill this duty as an act of reward and an act of worship and not a worldly job. They should also be adequately capable of protecting them from the enemy.

Another point which we learn from this hadith is that those who have the capability of fulfilling this duty should place themselves forward, as this is good and will make the person being protected happy.

Hadith No. 25
Glad Tidings For The Mujahid.

Narrated Abu Huraira (ra), the Holy Prophet (saw) said, "Let the slave of Dinar and Dirhams, of khatifah and khamisa (i.e. money and luxurious clothes), perish for he is pleased if these things are given to him and if not he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anybody to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's cause, with hair unkempt and feet covered with dust, if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction, (he is so simple and unambitious that if he asks for permission he is not permitted, and if he intercedes his intercession is not accepted)."

Sahih Bulshari, (p404, Vol.1).

Explanation.

It is a fact that there is no value of a Mujahid (Islamic fighter) in the world nor does he hold a rank. How can the worshippers of wealth and beauty ask this poor Mujahid covered in dust?, but his status in Allah's sight is so great that eminent figures cannot reach this status, infact they cannot even reach the dust of this rank. The difference between the deeds of the Mujahideen and the non Mujahideen have been mentioned in some narrations. The value of the Mujahid's deeds is very high in Allah's sight. There is a lot of information concerning the Islah (rectification) of the Mujahideen. Every Mujahid wishes from his heart that he confronts the enemy in the front line and that he be given a chance of attacking the

enemy's position and confront them face to face. The Mujahideen have to follow a strict discipline and comply fully with the decisions of the Amir (leader) and whatever the Amir appoints him, he should undertake the duty responsibly and contentedly.

The reward will be given according to the intention and obedience, as the reward of Jihad is not placed in a special part or a specified unit of Jihad. If a person is appointed to look after the goods of the Mujahideen from the orders of the Amir, his reward is not less than the person who is on the front line slaughtering kafirs (unbelievers). But if the Mujahid has assumed a position disobeying the Amir or not with his sole pleasure, then there is no reward for him, infact it will be a cause of sin. This is why it is a requirement for the Mujahideen to be obedient to the Amir and not to be sinners by doing what they wish.

Hadith No. 26

The Virtue Of Safe Guarding The Islamic Borders.

Narrated Sahl bin Sad As Saidi (ra), Allah's Messenger (saw) said: "To guard Muslims from infidels in Allah's cause for one day is better than the World and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the World and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's cause is better than the World and whatever is on its surface."

Sahih Bukhari, (p404, Vol.1).

Explanation

To guard the frontier and secure the borders of the Muslims lands and offer protection to the Muslim soldiers; this act is amongst the most pleasing ibadah (worship) in the sight of Allah. It is revealed in the Quran:

"O you who believe ! Endure and be more patient (than your enemy) and guard your territory by stationing army units permanently at the places from where the enemy can attack you and fear Allah, so that you may be successful."

Holy Quran, (Surah Aal Imran : Verse 200)

'Raabitoo' means, if from any direction you fear that the enemy may attack, then stand firmly and obstruct their path like a metal wall.

In Muslim Sharif a hadith narrated by Hazrat Salaman Farsi (ra), that the Holy Prophet (saw) had said; *"To guard the Muslim territory for a day and a night is much better than a months night*

praying and fasting." If he dies his deeds will continue increasing in reward, his sustenance will be provided and he will be saved from the trials of the grave.

Hazrat Abu Hurairah (ra) narrated: Every person who dies will have fully completed his action except the deeds of the one who is on the frontier, he receives the reward of his deed until the day of resurrection, and he is saved from the questioning of the Munkar and Nakir, (in the grave).

Hakim Wa Ibne Mardawe Wa Mukhtasar Ibne Kathir, (p35, vol.1).

It is reported in Ibne Majah that Hazrat Abu Hurairah (ra) narrated that the Holy Prophet (saw) said, *"Whoever dies while guarding the territory, in the cause of Allah, his good deeds will continue and his sustenance will continue and he will be saved from the questioning by the Munkar Nakir and Allah will raise him in the day of Qiyamah protected from the immense adversity of that day."*

Hazrat Ibne Abbas (ra) has said: I have heard the Messenger of Allah (saw) say, "Two eyes will not be touched by the Hell fire, one is that eye which has shed tears in the fear of Allah and second that eye which stayed awake guarding in the path of Allah."

Tirmizi

Abu Dawood has reported that, at the time of Gazwa Hunain, (the battle of Hunain) the messenger of Allah (saw) said, *"Who will be on guard tonight? Anas ibn Abu Marthad al-Ghanawi said: I shall, Apostle of Allah. He said: Then mount your horse. He then mounted his horse, and came to the Apostle of Allah (peace be upon him). The Apostle of Allah said to him: Go forward to this ravine till you get to the top of it. We should not be exposed to danger from your side. In the morning the Apostle of Allah (peace be upon him) came out to his place of prayer, and offered two rak'ahs. He then said: Have you seen any sign of your horseman? They said: We have not, Apostle of Allah. The announcement of*

the time for prayer was then made, and while the Apostle of Allah (peace be upon him) was saying the prayer, he began to glance towards the ravine. When he finished his prayer and uttered salutation, he said: Cheer up, for your horseman has come. We therefore began to look between the trees in the ravine, and sure enough he had come. He stood beside the Apostle of Allah (peace be upon him), saluted him and said: I continued till I reached the top of this ravine where the Apostle of Allah (peace be upon him) commanded me, and in the morning I looked down into both ravines but saw no one. The Apostle of Allah (peace be upon him) asked him: Did you dismount during the night? He replied: No, except to pray or to relieve myself. The Apostle of Allah (peace be upon him) said: You have ensured your entry to (Paradise). No blame will be attached to you supposing you do not work after it."

Abu Dawood, (P693, vol.2)

Hazrat Ubai Ibne Kaab (Ra) narrated that the Messenger of Allah said, "The protection of the weakest part along the Muslim territory with sincerity for one day other than the days of Ramadan is more rewarding and virtuous than keeping fast for a 100 years and night praying. In Ramadan, one day of guarding the territory is more virtuous than a thousand years of fasting and night praying, (the narrator had doubt in the words fasting and night praying)." Furthermore he said, "If he returns to his position safe and well, by the will of Allah, then no sin will be written to his account and only blessings will be written and the reward for a thousand years for guarding the territory will continue until Qiyamah."

Qurtubi, Maariful Quran

Abu Daud reports that Hazrat Fudalah Bin Ubaid (ra) narrated the Messenger of Allah (saw) has said, "Everyone who dies will have completed his action except the one who is in the frontier (in Allah's path) for his deeds will be made to continue until Qiyamah and he will be safe from questioning in the grave."

The above mentioned Ahadith and many others confirm that the action of guarding (in the path of Allah) is more virtuous than any other Sadaqah Jaria (ever lasting reward of a deed) because the reward for these deeds is only to be attained until people benefit from the donated house, books etc. When people stop benefiting from the specific deed, (e.g. well, book, c.t.c.), or it is not used then the reward also stops, but the deeds of the person who guards the territory will not end until the day of Qiyamah.

The main reason being the Muslims have the opportunity to do good actions more freely when they are secure from the attacks of the enemy. So the work of the Murabit enables all other Muslims to do good and virtuous deeds. Therefore the reward of his work will continue until the day of Qiyamah, apart from this, all other virtuous actions which he used to be engaged in; their rewards will continue as it is quoted in many traditions.

Hazrat Abu Darda (ra) has narrated that the Messenger of Allah (saw) has said, "One month of being on the frontier (in Allah's path) is better than fasting for life and whoever dies on the frontier (in the path of Allah) he will be saved from the fear and hardship of Qiyamah. His sustenance will have increased in Jannah and he will be receiving his deeds until the day of Resurrection." This Hadith has been reported by Tabrani and its reports are all trustworthy."

Tabrani has reported in his 'Awsat', (a book's name) from Hazrat Abu Huraira (ra): *The Holy Prophet (saw) has said, "If the Murabit dies while he is on the frontier, the virtue of his work will be written until Qiyamah. He will be given his sustenance, morning and evening in Jannah and he will be given in matrimony to seventy ladies of Jannah. He will be requested to stand up and made to intercede for the people until the accounting ends."*

Hazrat Anas (ra) narrates that the Holy Prophet (saw) was asked about the reward of Ribatt, he replied, "Whoever keeps watch for the security of the Muslims for a night, he will receive the reward of all those who offer Salah and Fast." It means those who had offered their Salah and kept Fast with composure, the Murabit will have a part in their reward because, he has been the reason for their composure whilst fulfilling his duties.

It is understood from these Ahadith that the Mujahid and Murabit will gain the reward for the knowledge which the Ulamahs are gaining during the time of peace, because if the Kaffirs take over the country, all the Religious works and science will be brought to halt as it happened in the Balkan States. (Maa Waraa Un Nahr).

These works continue due to the sacrifice of the Mujahid and by halting the enemies, the Mujahid receives the full share of the reward.

Hazrat Jaber (ra) says: I have heard the Prophet (saw) saying, "Whoever kept watch in the path of Allah for a day, Allah makes seventy trenches between him and the Hell and each trench is the length of the seven skies and the seven earths." Tabrani. At Targheeb Wat Tarheeb, (p368, Vol.2).

Hazrat Umamah (ra) narrated that the Holy Prophet (saw) had said, "The Murabit's Salah is as five hundred Salah (in reward), and his spending of one dinar or dirham (in the path of Allah) is much better than one spending seven hundred dinars in something else."

Baihaqi. At Targheeb, (p369, Vol.2).

Mujahid reports that: Once Abu Hurairah (ra) was in Ribatt; the people started running towards the beach, they were informed that nothing had happened, (nothing to fear). The people returned but Abu Hurairah (ra) stayed there. One passer by asked him, "What made you stand here, Oh Abu Hurairah?" He replied, "I have heard from the Messenger of Allah (saw), 'To stand in Allah's path

(Jihad) for one moment is better than standing in front of the black stone. (Hajare Aswad), on the night of Qadr, (aylatul Qadr).'" Ibne Ijibban. At Targheeb, (p369, Vol.2).

Hazrat Ibne Umar (ra) narrated: The Holy Prophet (saw) had said, "Shall I not tell you of the night which is better than the night of Qadr?" He then himself said, "The one who is keeping watch in such a fearsome place where it is doubted he would return home." Baihaqi, (p149, vol.9).

He is keeping watch over the enemy and the situation is such that the enemy may attack at night. This was a common occurrence with the Mujahideen of Afghanistan when on guard duty at night. Fortunate is he who has gained and received all those virtues.

Hazrat Abu Rayhan (ra) says: Once we went out to battle with the Holy Prophet (saw). The Holy Prophet (saw) took us to a high place (at night), where we felt very cold so we made trenches and went into them and covered ourselves with our shields. When the Holy Prophet (saw) saw this state, he said, "Who will keep watch tonight? I will make such supplication for him, he will reach his status." A companion from the Ansars, stood up and said, "I will keep watch, Oh messenger of Allah." The Holy Prophet (saw) gave him the glad tidings. Hazrat Abu Rayhan (ra) says: I then said, "I would also do it." So the Holy Prophet (saw) gave glad tidings to me too but less than the first time. Later the Messenger of Allah (saw) said, "The Hell fire is prohibited (Haram) upon those eyes which (cry) shed tears of the fear of Allah s.w. and the Hell fire is Haram on those eyes which keep awake in the path of Allah, (Jihad)." Baihaqi, (p149, vol.9).

The books of Ahadith contain much more about the virtues of Ribatt. To end the subject an Iman enlightening incident is mentioned.

Hafiz Ibne Asakir (ra) has related this incident in the biography of Hazrat Abdullah Ibne Mubarak (ra). Mohammad Ibne Ibrahim Bin Abi Sakina (ra) says: Abdullah Ibne Mubarak (ra) made me write these few couplets in Tarsus. (Hazrat Abdullah Ibne Mubarak (ra) was in Tarsus doing the work of Ribatt). These couplets he wrote to Fudail Ibne Iyaz in 170 Hijri, who was known as the 'Worshipper at both the Harams'. (He was always in the Haram, either in Makkah or Madinah.)

"Oh the devotee for the Harams, (both the Harams)
If only you had seen us,
You would have known that,
You are merely playing with worship.
You, whose cheeks are wet with tears,
But our necks are drenched in our blood.
Or, he exhausts his horse in futility,
But our horses are overcome with exhaustion in the
battle fields.
May the fragrance of Amber be good for you,
Our fragrance is the sparkle of scourge,
And the pure dust of Jihad.
We produce an authentic and true tradition,
Which cannot be denied.
The tradition is,
That the dust of the path of Allah,
And the smoke of the blazing fire
Cannot be breathed through one nose.
(Both cannot come together).
This is the book of Allah,
Which proclaims the Shaheed is not dead."

This means, if we are Shaheed, we will not be called the dead, there is no need for a bath or cloth, nor any questioning in the grave and on the day of Judgment we will be given permission to intercede.

The narrator says, I met Fudail Bin Iyaz (ra) in the Masjide Haram and gave him the letter. As he finished reading the letter his eyes were flowing with tears and he exclaimed. "Abu Abdur Rahman, (Abdullah Ibne Mubarak) has said the truth," and then he gave some advice. He then asked me, "Do you collect Ahadith?" I replied, "Yes". He said, "I will read a hadith to you as a price for bringing this letter of Abdullah Bin Mubarak (ra) to me." Then he, (Fudail Bin Iyaz), made me write this hadith giving his chain (Sanad) of narrators.

Hazrat Abu Hurairah (ra) narrated: One companion asked, "Oh Messenger of Allah (saw), tell me of an action by doing which I can attain the reward of the fighters in the path of Allah." The Holy Prophet (saw) said to him, "Do you have the strength to continuously offer Salah and get tired and observe fast and not break it?" The person replied, "Oh Messenger of Allah! (saw), I am weak, I do not have the strength." Then the Messenger of Allah (saw) said, "If you were to be given the strength (to continuously offer Salah and observe Fast) yet you would not have achieved the status of the fighter in the path of Allah. Do you not know that the horse of a Mujahid, tied to a rope, when it treads forth in length for grazing, even for this the Mujahid gains reward."

Tafseer Ibne Kathir, Wa Tafseer Surah Kahf.

Allah the Glorious! give us the ability to do Ribatt in the path of Allah, and glorify and protect His Religion.

May Allah revive this method to establish the Khalifah. Ameen, Sunna Ameen.

Hadith No. 27

O Bani Ismael! Practice Archery.

Narrated Salama Bin Al Akwa (ra), the Prophet (saw) passed by some people of the tribe of Bani Aslam who were practicing archery. The Prophet (saw) said, "O Bani Ismael! practice archery as your father Ismael was a great archer. Keep on throwing arrows and I am with Bani so and so". So one of the parties ceased throwing. Allah's Apostle (saw) said, "Why do you not throw?" They replied, "How can we throw while you are with them?" (i.e. on their side). At this the Holy Prophet (saw) said, "Throw, and I am with all of you."

Sahih Bukhari, (p406, Vol.1).

Hadith No. 28

O Saad! Throw Arrows.

Narrated Ali (ra), I never saw the Prophet (saw) saying, "Let my parents sacrifice their lives for you", to any man after Sad, (i.e. Sad Bin Malik Abi Waqqas). I heard him saying to (him), "Throw the arrows, let my parents sacrifice their lives for you."

Sahih Bukhari, (p407, Vol.1).

Explanation Of Ahadith No. 27-28.

The Prophet's (saw) interest and enthusiasm for archery can clearly be seen from the above ahadith. Archery was indeed an advantage in the wars in that period and as such Allah has mentioned in the Quran as follows:

"Make ready for them all you can of power, tethered horses, tanks, planes, missiles, artillery, e.t.c to threaten the enemy of Allah and your enemy."
Holy Quran, (Surah Anfaal : Verse 60).

The explanation of power has been narrated from the Prophet (saw). Hazrat Qattada (ra) narrates that he heard the Prophet (saw) saying on the pulpit, "Be aware! power is archery (throwing). Be aware! power is archery. Be aware! power is archery."

Muslim, (p143, Vol.2).

The fundamental point being raised in the above ahadith is that the main power in the battle field is the power of throwing. The Prophet's (saw) saying can be compared to the modern time where the main power of the armies is the power of throwing. The missile has the longest range of hit and is most powerful in terms of destructiveness. In modern times arm to arm combat has become rare and only takes place occasionally. The main aspects of wars today is of throwing.

Taking all this into consideration, the Holy Quran ordered the Muslims 1400 yrs ago that according to your ability make ready the war weaponry, so that the enemy fears you and cannot harm you. There was considerable importance of archery in the era of the Prophet (saw).

Narrated Abu Usaid (ra), On the day (of the battle) of Badr when we stood in rows against the army of Quraish and they stood in rows against us, the Prophet (saw) said, "When they do come near to you throw arrows at them."

Sahih Bukhari, (p406, Vol.1).

Narrated Anas Bin Malik (ra), Abu Talha (ra) and the Prophet (saw) used to shield themselves with one shield. Abu Talha (ra) was a good archer, and when he threw (his arrows) the Prophet (saw) would look at the target of his arrows.

Sahih Bukhari, (406, Vol.1)

Hazrat Ubba Bin Amir (ra) says, that I heard the Prophet (saw) saying, "Allah will enter three people into Jannah by one arrow. The first one is the maker who makes it with the intention of reward and the archer and the person who stands by, (passing it to the archer). Do archery and horse riding. To practice archery is more beloved to me than horse riding, and whoever forgot archery, disliking it after learning it, surely he has lost a great bounty; (or he said), he has been ungrateful to a bounty." At Targheeb Wat Tarheeb, (p100, Vol.2). Abu Dawood, (p347, Vol.1).

Fakim Al Lukami said to Ubba Bin Amir, "You are coming in the way of these two targets, you are old and this work is very difficult for you. (meaning that why do you need to practice archery and targeting in this old age)?" Hazrat Ubba Bin Amir (ra) said, "If I had not heard a hadith from the Prophet (saw) I would not take this difficulty." Hanith says, I asked Ibn Shamasa, "Which hadith is this?" He replied, "The Prophet (saw) said, 'whoever learns archery and then forgets it he is not from us' ", (or the Prophet (saw) said), "He has done an act of sin".

Sahih Muslim, (p143, Vol.2).

Hazrat Uqba Bin Amir (ra) says, that I heard the Prophet (saw) saying, "In the near time you will gain land, Allah's help will be enough, in that time and age none of you should stop practicing archery".

Sahih Muslim, (p143, Vol.2).

Hazrat Sad Bin Abi Waqas (ra) narrated that the Prophet (saw) said, "Hold on tight to archery as this is better for you." Or he said, "It is the best from your games."

At Targheeb Wat Tarheeb, (p401, Vol.2).

Ala Bin Abi Rabah says, that I saw Jabir Bin Abdullah and Jabir Bin Umar Al Ansari doing archery. One of them got tired and sat down, so the other Sahabi (companion) said to him, "You have become lazy. I heard the Prophet (saw) saying, 'Everything which does not consist of Allah's zikr (remembrance) is sport or pastime, except for four things, the walking of a person between the targets

of the arrows (meaning practicing archery), the training of the horse by a man, amusing one's wife, and learning archery.'" At Targheeb Wat Tarheeb, (p402, Vol.2).

Hazrat Amar Bin Abasa (ra) says that I heard the Prophet (saw) saying, "Whoever hit an arrow correctly, (if reached the enemy), it will be one grade for him in Jannah"; that day I aimed sixteen arrows correctly, (reaching the enemy).

Nasai, (p58, Vol.2). At Targheeb Wat Tarheeb, (p402, Vol.2).

Hazrat Amar Bin Abasa (ra) says that I heard the Prophet (saw) saying, "Whoever threw one arrow in the path of Allah, he will receive the reward of freeing a slave."

Nasai, (p58, Vol.2). At Targheeb Wat Tarheeb, (p402, Vol.2).

Shurahbeel Bin Assam, said to Kab Bin Murra (ra) that, "Narrate a hadith of the Prophet (saw) with precaution (correctly), not less nor more, or with any mistakes." He said, "I heard the Prophet (saw), he said, 'Whoever aimed an arrow at the enemy, reaching him, Allah will raise one grade in Jannah in exchange for this deed'. Ibn Nuham asked, 'O Prophet of Allah (saw)! how much (distance) is that grade?' The Prophet (saw) answered, 'The distance of grades in Jannah is not similar to the distance of your houses, infact the distance between two grades is a hundred years'" Nasai, (p58, Vol.2). At Targheeb Wat Tarheeb, (p403, Vol.2).

Hazrat Amar Bin Abasa (ra) says, I heard the Prophet (saw) saying, "Whoever threw an arrow in Allah's path; reaching its target or not reaching its target, will receive the reward of freeing a slave. The reward of freeing a Muslim slave is that it will be a source of saving every part of one's body from the fire of Hell."

Nasai, (p58, Vol.2).

Abba Bin Abdus Salami (ra) narrated that the Prophet (saw) commanded his Sahabas (companions) on one occasion to get up and fight. Upon hearing this one person threw an arrow towards the enemy. The Prophet (saw) said, "He has made Jannah (Heaven) compulsory upon himself. (meaning that Jannah is compulsory for him)."

At Targheeb Wat Tarheeb, (p404, Vol.2).

Nazrat Abu Huraira (ra) narrates that the Prophet (saw) said, "Whoever threw one arrow in the path of Allah, there will be Noor, (a gifted light from Allah), for him on the day of Judgment."

At Targheeb Wat Tarheeb, (p404, Vol.2).

It has been narrated from Mohammad Bin Hanafi (ra), that he said, "I saw Abu Amar Ansari. Abu Amar Ansari (ra) is known amongst those Sahabas (companions of the Prophet (saw)) who participated in the battle of Badr and Uhud and he had also given an oath to the Prophet (saw) in Akaba." He further states, "I saw him in the battlefield, he was fasting and was in a critical condition of thirst. He told his slave, 'Give me a shield' The slave did so. He aimed three arrows at the enemy in a state of weakness, then he said, 'I heard the Prophet (saw) saying, 'whoever threw an arrow at the enemy, irrespective of it reaching the enemy or not, there will be a noor (special light) for him on the day of Judgment.'

Abu Amar Ansari was Shaheed before Maghrib.

At Targheeb Wat Tarheeb, (p405, Vol.2).

Subhanallah! (Allah is most Glorified). This person is in the battlefield in a state of weakness and old age, observing a fast and showering arrows at the enemy and he reached the high status of Shahadah before Maghrib.

The Sahabas (companions of the Prophet (saw)) had such faith on the sayings of the Prophet (saw), that they endured all hardships, participating in the deeds shown by the Prophet (saw), thereby receiving the glad tidings of such great virtues.

Here is a great opportunity for the Muslims to participate in Jihad and receive these virtues by shooting at the enemy, with guns, tanks and missiles etc. Muslim youths should learn how to use weapons, to enable them to shoot at the enemy with a good target and receive these great virtues which the Prophet (saw) has informed us about, concerning firing at the enemy.

Hadith No. 29

Practicing Spear Throwing In The Mosque.

Narrated Abu Huraira (ra), while some Ethiopians were playing in the presence of the Prophet (saw) with spears. Umar (ra) came in, picked a stone and hit them with it. Upon that the Prophet (saw) said, "O Umar! allow them to play." Ma'Mar, (the sub narrator added that they were playing in the Mosque).

Sahih Bukhari, (p406, Vol.1).

Imam Bukhari (ra) has placed this hadith in the chapter of Jihad which is obvious that, because spear throwing is a part of Jihad and Jihad is an act of worship, so this is why it was permitted in the Mosque.

Explanation.

It is probable that Umar (ra) did not see the Prophet (saw), so he tried to stop them playing with spears in the Mosque, or he saw the Prophet (saw) but thought that the Prophet (saw) was maybe feeling uncomfortable to stop them. So he tried to stop them himself, but the Prophet (saw) advised Umar (ra) to allow them to play with the spears. If only the Muslims today would have gatherings involving spears and do war training together like in the time of the Prophet (saw), so that every person from the Muslims would be a Mujahid and would be able to protect himself, his Religion and defend his Muslim brothers.

Hadith No. 30

Purchasing Of Weapons For Jihad.

Narrated Umar (ra), the properties of Boni An Nadir, which Allah had transferred to his Apostle (saw) as Fai, booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle (saw), who used to give his family their yearly expenditure and spend what remained thereof on arms and horses, to be used in Allah's path (Jihad).

Sahih Bukhari, (p407, Vol.1).

Hadith No. 31

The Usage Of A War Helmet In Jihad.

Narrated Sahi (ra) that he was asked about the wound of the Prophet (saw) on the day (of the battle) of Uhud. He said, "The face of the Prophet (saw) was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fatima (ra) washed off the blood while Ali (ra) held the water. When she saw that the bleeding was increasing continuously, she burnt a mat (of dated palm leaves) till it turned into ashes, which she then put over the wound and thus the bleeding ceased."

Sahih Bukhari, (p408, Vol.1).

Hadith No. 32 **The Usage Of Armour In Jihad.**

Narrated Ibne Abbas (ra), the Prophet (saw), while in a tent (on the battle of Badr) said, "O Allah! I ask You the fulfillment of Your covenant and promise. O Allah! If You wish to destroy the believers You will never be worshipped after today." Abu Bakr (ra) held him by the hand and said, "This is sufficient, O Allah's Apostle! you have asked Allah pressingly." The Prophet (saw) was clad in armour at that time. He went out saying to me:

"Their multitude will be put to flight and they will show their backs. Nay, but the hour is their appointed time (for their full recompense) and that hour will be more grievous and more bitter (than their worldly failure)."

Holy Quran, (Surah Qamar : Verses 45-46).

Sahih Bukhari, (p408, Vol.1).

Explanation Of Ahadith No. 30-31-32.

The Prophet's (saw) love and desire for Jihad can clearly be seen by these ahadith. *Allah s.w. ordered the Prophet (saw) to fulfill two duties, as Allah says:*

"Fight in the path of Allah, you are not held responsible but for yourself and urge the believers (upon fighting)."

Holy Quran, (Surah Nisa : Verse 84.)

The Prophet (saw) had been given two commandments with respect to fighting, which were to fight himself and urge the believers to fight. The Prophet (saw) fulfilled both obligations completely. The Prophet (saw) participated in 27 battles himself and bore severe wounds. On some occasions where the Islamic army became divided and were forced to move back, the Prophet (saw) stood firm and steadfast in his position.

We relate some aspects of the Prophet's (saw) steadfastness :-

- 1- The Prophet (saw) traveled to Tabuk (where the battle was going to take place), this journey was a very difficult journey and the Prophet's (saw) age at that time was 62 yrs.
- 2- When the mushrikeen (polytheists) surrounded the Muslims from all sides and the battle of the trenches was going to take place, the Prophet (saw) was digging the trench with his own hands and had tied two stones on his stomach. (This was done to suppress hunger).
- 3- When this difficult test and war had just been completed, the Prophet (saw) was ordered to fight with the Jews. The Prophet (saw) advanced towards Banu Qurayza and surrounded the enemy for 15 days.
- 4- The Prophet (saw) held the command of the long lasting war of Khaybar and the difficult front of Taif.
- 5- The victory of Hawazin and Bani Thakif occurred under the command of the Prophet (saw). The Prophet (saw) shared out the booty with his own hands.
- 6- The Prophet's (saw) everlasting wish was fulfilled and the Prophet (saw) conquered Makkah under his command.

In all these wars the Prophet (saw) faced the enemy on the frontline and kept his companion's morals high, showing them the way to Jannah.

The Prophet (saw) witnessed the mutilation of his beloved uncle in Jihad and he also saw the seventy beloved bodies of his Sahabas (companions). He informed the Sahabas (companions) of the Shahadah of his uncle's son, crying, but never moved one step back from Jihad. There were never any two months in Madinah where the Prophet (saw) had not participated in a battle or sent an army unit out.

When the Prophet (saw) used to go forth in battle himself, he used to participate in all aspects of war, from actual fighting to helping the Mujahideen. When he dispatched an army unit, he used to bade farewell to them and he remained concerned until their return. The Prophet (saw) was so experienced in war affairs that great plots failed against him. His love was not only for Jihad but also for Shahadah, for which he expressed his desire at numerous occasions. He (saw) used to spend all his money on purchasing weapons and mounts for Jihad except for the money he allocated to his wives. This is the reason that in only a matter of a few years the strength of the Muslims which was very weak at the beginning reached its height. The flag of Islam was raised high amongst the Arabs and the non-Arabs. The Prophet (saw) prepared his Sahaba (companions) psychologically, for the war against the big enemies, (such as Rome, Persia), in his lifetime and predicted the glad tidings of conquering these countries.

The Prophet (saw) laid the foundation of an army unit crossing the sea (marines) by some of his sayings which proved to be a great power for Islam. The Prophet (saw) gave the glad tidings of Jannah for the first Islamic unit on the sea. The Prophet (saw) sent his companions to train in war tactics, such as the two Sahabas (companions) who went to learn how to operate the minjanik (a sort of great caterpillar) from the kafirs. The Prophet (saw) created

such a desire in the hearts of his Sahabas (companions) with his sayings, that they continuously remained active and did not sit back from Jihad. It was the Prophet's (saw) effort on urging Jihad so much, that Jihad was the most beloved deed to the Sahabas, to such an extent that Shahadah was more beloved to them than dying on a bed. The latter was considered as a matter of great shame and disgust to them. They became the conquerors of Syria, Palestine, Kaysar, (Persia), and Kisra (Rome). The super powers crumbled from their attacks and the brave men of the Islamic army advanced forward and fought until their souls remained in their bodies and blood remained in their veins, infact, some had even written a will that their funeral move forth with the Jihad and that they be buried at reaching their destination.

The Prophet (saw) was the bravest of all people and this bravery clearly entered his beloved companions (Sahabas). By the blessing of Khatme Nabuwwat (the seal of Prophethood), the inheritance of the Prophet (saw) the Ulamah (religious scholars) and his Ummah have been given these two tasks. One is to fight and the second is to urge the believers and prepare them for it. Fortunate is the person who revives both these duties and gains superiority in this world and the hereafter.

Hadith No. 33

Provision, Under The Shade Of The Spear.

Narrated Ibne Umar (ra) that the Prophet (saw) said, "My livelihood is under the shade of my spear, and he who disobeys my orders will be humiliated."
Salih Bulkhari, (p408, Vol.1).

Explanation.

The virtue of the spear has been mentioned in this hadith and we have been informed that the livelihood and provision of the Prophet (saw) lies in the spear (Jihad). This is why the Muhaditheen (experts in the field of Hadith) have stated that the best earning is that of war booty and it is clearly proven by this hadith that booty has been made permissible for this Ummah.

Note: The term '*humiliation for the kuffar*' in the hadith, means paying Jizya (tax).
Fatul Bari (p116, Vol.2).

Only the spear has been mentioned out of all the war weaponry that, 'livelihood has been placed under the spear' because generally, the flag is raised high on a spear, so the spear has been mentioned indicating towards the flag and the livelihood means the booty. Allah has classified the wealth of Booty as clean wealth, as Allah says:

"And remember when you were few and reckoned weak in the land and were afraid that men might kidnap you, But He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful."
Holy Quran, (Surah Anfaal : Verse 26.)

The commentary of (tayab) good, in the above verse has been explained as booty.

Sheikul Islam Moulana Shabbir Uthmani (ra) states in the commentary of this verse, "Do not delay or show idleness in obeying the order (Jihad), considering your small number and weakness. Before hijrah (migration) and even just afterwards, you were small in number and less equipped. Considering your weakness the people were avaricious to devour you. And you also feared that lest the enemies of Islam should pluck you and cut you to pieces, but Allah gave you a second abode and station in Madinah and established brotherhood between Muhajirs and Ansars, which is unique in human history. Afterwards, He gave you an open victory at Badr by the grace of His help and cut down the roots of the infidels and gave you spoils of the war together with the war prisoners and provided you with the good things, in this way so that you may remain his thankful servants."
Tafseere Uthmani, Urdu version, (p312). English version, (p774, Vol.1).

Narrated Jabir Bin Abdullah (ra), the Prophet (saw) said, "I have been given five things which were not given to anyone else before me;

1- Allah Taalaah made me victorious by awe, (by his frightening my enemy), for a distance of one months journey.

2- The earth has been made for me (and my followers), a place for offering salat (prayer), and a thing to purify, (perform tayammum), therefore anyone of my followers can offer salat (prayers) wherever he is at the time of a salat.

3- The booty has been made Halal, (lawful) to me, yet it was not lawful to anyone else before me.

4- I have been given the right of intercession.

5- Every Prophet used to be sent to his nation only but I have been sent to all mankind."

Sahih Bukhari, English summarized version, (p151). Muslim.
Baihaqi, (p4, Vol.9).

Allah confirmed the Religion of Islam to overpower all Religions and for the guidance of mankind till the day of judgment. To uphold this status, certain different tactics had been introduced to remove the barrier in the spreading of Islam and ultimately to break the backbone of the enemy.

One of these tactics was the permissibility of the booty, by which the economical state of the unbelievers becomes weak, which means that they cannot lead the Muslims astray by their wealth and cannot trap the Muslims in the luxuries of the worldly wealth which will lead to the humanity being deprived of Islam.

Looking at the aspect of human nature, one main reason for the nations being led astray is wealth. Its false sparkle had led millions astray and to such an extent in the past that Prophets (as) have been denied and even killed.

It was the wealthy unbelievers who created the enmity against these Prophets (as), in the people's hearts by their wealth. This is why Musa (as) made a curse for the destruction of the wealth of the Pharaohs, as it is stated in the Holy Quran:

"Our Lord! destroy their wealth and harden their hearts,"
Holy Quran, (Surah Yūmūs : Verse 88).

The above verse means that Pharaoh and his hosts are leading men astray from Allah's path by their splendour and wealth. This is why Musa (as) supplicated to Allah to destroy their wealth.

In examining the aspect of wealth and the nature of the unbelievers, Islam proposed a cure, which was to make the booty permissible and further stating it as, 'good' wealth, making it impossible for the unbelievers to overpower the Muslims economically, and influencing them from Allah's Religion by their wealth.

The Prophet's (saw) first expedition was intended to target Abu Sufyan's trade caravan (convoy). It is stated in hadith and tafsir books, that the Prophet (saw) found out Abu Sufyan was passing by with a trade caravan, so the Prophet (saw) informed his companions to prepare themselves and said, "It is possible that Allah will make this convoy a booty for you", but Abu Sufyan's convoy managed to save themselves from the Muslims and the Muslims were confronted by those who came to defend the convoy.

Allah presented the Muslims with a great victory and humiliated the unbelievers with a great defeat. The Prophet (saw) had set out aiming for Abu Sufyan's convoy, but Allah had decided to elevate Haq and to humiliate kufr.

The historic battle of Badr was fought and the Muslims received the booty and 70 prisoners. The ransom to free the prisoners was also given to the Muslims. After this Allah opened the doors for this blessed wealth and big booty was received within the life time of the Holy Prophet (saw). When the Prophet (saw) passed away, the treasures of Rome and Persia were piled up in the Masjid e Nabawi, (the Holy Prophet's (saw) Mosque in Madinah), which was shared out between the Muslims.

It was because of this booty and the Islamic welfare system, that the Muslims witnessed such an era that a person used to set out looking for another person to accept his Zakat but there was nobody to accept it.

Ahadith Regarding The Spoils Of War

Narrated Abu Qatada: When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. I hurried towards the pagan who was hiding behind the Muslim to kill him, he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (I would die), he then knelt down and his grip became loose and I pushed him and killed him.

The Muslims (excepting the Prophet (saw) and some of his companions) started fleeing and I too fled with them. Suddenly I met Umar Bin Al Khattab (ra) amongst the people, I asked him, "What is wrong with the people?" He said, "It is the order of Allah."

Then the people returned to Allah's Messenger (saw), (after defeating the enemy). Allah's Messenger (saw) said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed man". So I got up to look for evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Messenger (saw).

A man from the persons who were sitting with him (i.e. the Prophet (saw)) said, "The arms of the deceased one whom he (i.e. Abu Qatada) has mentioned are with me, so please compensate him for it (i.e. the spoils)." Abu Bakr (ra) said, "No, Allah's Messenger (saw) will not give it (i.e. the spoils) to a weak humble person from the Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Messenger (saw)." Allah's Messenger (saw) then got up and gave that (spoils) to me, I bought with it, a garden which was the first property I received after embracing Islam.
Bukhari, English version, (p425-6, Vol.5). Tafseere Mazhari, (p114, Vol.5). Tahawi, (p146, Vol.2).

Anas (ra) reported the Apostle of Allah (saw) as saying, "He who kills an infidel gets his spoils". Abu Talha killed twenty men that day.

Tahawi, (p147, Vol.2). Darmi Abu Dawood, Tafseere Mazhari, (p115, Vol.5). Abu Dawood, English version, (p757, Vol.2).

Salama Bin Akwa (ra) narrates: We did Jihad with the Prophet (saw) against Banu Hawazin. I killed one person and brought his camel by its reins pulling it. The belongings and weapons of the person were placed on the camel. The Prophet (saw) came with the people in front of me and said, "Who killed such and such a person?" The people answered, "Ibne Akwa". He said, "The belongings of the killed is for Ibnu Akwa".

Mazhari Tahawi, (p147, Vol.2).

Hazrat Salama Bin Akwa (ra) narrates: A mushrik (polytheist) spy came and sat down near the Prophet (saw) and started talking with the Sahabas (companions), then he slipped away. The Prophet (saw) said, "Find him and kill him". I (Salama) was the first one to find him and I killed him and I took his belongings. The Prophet (saw) gave me his belongings.

Tahawi, (p147, Vol.2).

Hazrat Ibne Abbas narrates: A mushrik (polytheist) challenged the Muslims to a fight. The Prophet (saw) ordered Zubair (ra) to challenge him. Hazrat Zubair (ra) emerged from the row and killed him. The Prophet (saw) gave his belongings to Zubair (ra).
Tahawi, (p146, Vol.2).

It has been narrated by Anas Bin Malik (ra) that Bara Bin Azib (ra) confronted a Persian, breaking the wood of his spear by piercing a small spear, injuring him, by which he died. When they estimated the value of his belongings it was about thirty thousand. When we finished Fajr Salah, Hazrat Umar (ra) came and said to Abu Talha (ra) that we never used to divide the belongings of the killed one (kafir) into five parts, but the booty which Bara has achieved is of a high value so we have decided to divide it into five parts. The value of the booty was approximately thirty thousand,

so we gave one part (which is six thousand) to Umar (ra), and the other four parts (which equals to twenty four thousand) was given to Thawri (ra). Tahawi.

Awf Bin Malik Al Ashyai said: I went out with Zaid Bin Harithah in the Battle of Mutah. For the reinforcement of the Muslim army a man from the people of Yemen, accompanied me. He had only his sword with him. A man from the Muslims slaughtered a camel. The man for the reinforcement asked him for a part of its skin which he gave him. He made it like the shape of a shield. We went on and met the Byzantine armies. There was a man among them on a reddish horse with a golden saddle and golden weapons. This Byzantine soldier began to attack the Muslims desperately. The man for the reinforcement sat behind a rock for (attacking) him. He hamstrung his horse and overpowered him, and then killed him. He took his horse and weapons. When Allah Most High, bestowed victory on the Muslims, Khalid Bin Al Walid sent for him and took his spoils. Awf said: I came to him and said, "Khalid, do you know that the Apostle of Allah (may peace be upon him) had decided to give spoils to the killer?" He said, "Yes, I thought it abundant". I said, "You should return it to him, or I shall tell you about it before the Apostle of Allah (saw)." But he refused to return it. Awf said: We then assembled with the Apostle of Allah (saw). I told him the story of the man of reinforcement and what Khalid had done. The Apostle of Allah (saw) said, "Khalid, what made you do the work you have done?" He said, "Apostle of Allah (saw), I considered it to be abundant." The Apostle of Allah (saw) said, "Khalid, return it to him what you have taken from him." Awf said: I said to him, "Here you are Khalid, did I not keep my word?" The Apostle of Allah (saw) said, "What is that?" I then informed him. He said: The Apostle of Allah (saw) became angry and said, "Khalid, do not return it to him. Are you going to leave my commanders? You may take from them what is best for you, and leave to them what is worst."

Abu Dawood, (p757-S, Vol.2). Tahawi, (p148, Vol.2) Mazhari, (p118, Vol.5).

May Allah s.w. grant us all this blessed wealth of booty, which He granted to His beloved Messenger (saw) and may Allah s.w. grant the love of booty to all Muslims.

This does not mean that when the booty is not attained the Jihad is decreased or the Mujahid remains deprived of it, infact by looking deeply into the books of Ahadith we find out that the fighter who does not achieve the booty gets more reward than the Mujahid who attains it.

This is because the Mujahid's (Islamic fighter's) sole goal is Allah's pleasure and the elevation of His word. The booty is not his aim as this is considered as a bonus gift. The real reward is in the hereafter.

But if the Mujahid does not receive this bonus then his reward is increased in the hereafter. Similar to the supplications of a Muslim, which if not accepted in this world, converts into reward for him in the hereafter. There would be no loss for the Mujahid in both circumstances.

At the end of this discussion we bring forth a narration of Bukhari by which one can imagine the Barakah of the Mujahid's wealth. It is obvious that most of the wealth of the Mujahid (in the path of Allah) is the booty, so Allah puts alot of Barakah (Blessing) in this wealth by which the Mujahid is self sufficient.

Narrated Abdullah Bin Az Zubair: When Az Zubair got up during the battle of Al Jamil, he called me and I stood up beside him, he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az Zubair added, "O my son! sell our property and pay my debts." Az Zubair then willed one third of his property and willed one third of that portion to his sons; namely, Abdullah's sons. He said,

"One third of the one third. If any property is left after the payment of the debts, one third (of the one third of what is left) is to be given to your sons." (Hisham, a sub narrator added: some of the sons of Abdullah were equal in age to the sons of Az Zubair e.g. Khubaib and Abbad. Abdullah had nine sons and nine daughters at that time). (the narrator: Abdullah added:) My father (Az Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "O Master of Az Zubair! pay his debts on his behalf" and Allah would (help me) to pay it. Az Zubair was Shaheed leaving no Dinar or Dirham but two pieces of land, one which was (called) Al Ghaba, and eleven houses in Madinah, two in Basra, one in Kufa and one in Egypt. Infact, the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost."

Az Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet (saw), Abu Bakr, Umar, and Uthman (ra). (Abdullah Bin Az Zubair added;) When I counted his debt, it turned out to be two million and two hundred thousand.

(The sub narrator added:) Hakim Bin Hizam met Abdullah Bin Zubair and asked, "O my nephew! How much is the debt of my brother?" Abdullah kept it a secret and said, "One hundred thousand" Hakim said, "By Allah! I don't think your property will cover it." On that Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az Zubair had already bought Al Ghaba for one hundred and seventy thousand. Abdullah sold it for one million and six hundred

thousand. Then he called the people saying, "Any person who has any money claim on Az Zubair should come to us in Al Ghaba."

There came to him, Abdullah Bin Jaffar whom Az Zubair owed four hundred thousand. He said to Abdullah Bin Az Zubair, "If you wish I will forgive you the debt." Abdullah Bin Az Zubair said, "No." Then Ibn Jafar said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az Zubair said, "No." Abdullah Bin Jafar said, "Give me a piece of land." Abdullah Bin Az Zubair said (to him), "Yours is the land extending from this place to this place." So Abdullah Bin Az Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al Ghaba).

He then went to Muawiya while Amr Bin Uthman, Al Mundhir Bin Az Zubair and Ibn Zama were sitting with him. Muawiya asked, "At what price have you appraised Al Ghaba?" He said, "One hundred thousand for each share." Muawiya asked, "How many shares have been left?" Abdullah replied, "Four and a half shares." Al Mundhir Bin Az Zubair said, "I would like to buy one share for one hundred thousand." Amr Bin Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zama said, "I would like to buy one share for one hundred thousand." Muawiya said, "How much is left now?" Abdullah replied, "One share and a half." Muawiya said, "I would like to buy it for one hundred and fifty thousand." Abdullah also sold his part to Muawiya for six hundred thousand.

When Ibn Az Zubair had paid all the debts. Az Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az Zubair come so that we may pay them their debt!'"

So he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az Zubair had four wives, and after the one third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.
Saith Bukhari, (p441, Vol.1).

Note: By calculating the shares of the inheritance, the number of fifty million and two hundred thousand is incorrect, the correct figure is fifty million and ninety eight hundred thousand. (For more details see the book called Tarki Munkirat (in urdu) written by Mufti Rashid Ludhyanwi).

By studying the whole narration one can clearly conclude that this is Allah's s.w. grace on the Mujahid, it would not be possible that the wealth which could not repay a debt of one hundred thousand, managed to repay (through Hazrat Abdullah Bin Az Zubair), a debt of 2.2 million and a further 1.2 million inheritance to each of four wives. The wealth thereby totaling to a figure of nearly 60 million.

Hadith No. 34

Glad Tidings Of Fighting Against The Jews.

Narrated Abdullah Bin Umar (ra): Allah's Apostle (saw) said, "You (i.e.) the Muslims will fight the Jews till some of them will hide behind stones. The stones will betray them saying, 'O Abdullah! (i.e. slave of Allah!) there is a Jew behind me, so kill him' "
Saith Bukhari, (p410).

Explanation.

There have been continuous enmity between the unbelievers and believers from the beginning, as Allah says:

"We said: Get you all down, some of you shall be enemy of some other."

Holy Quran, (Surah Baqarah : Verse 36).

The law of enmity of some against others has been revealed the day man was sent down to earth. The simple understanding of the difference between the unbelievers and believers is similar to the difference of light and darkness, black and white or happiness and sadness. It is in the nature of the unbeliever to hate Islam and Muslims. They will do their utmost and their sole aim of living is to destroy or cause harm to the Muslims. This is why the unbelievers have always been fighting against the Muslims and will carry on doing so as Allah says:

"And the infidels shall be always fighting with you till they turn you back from your Religion."

Holy Quran, (Surah Baqarah : Verse 217).

The kafirs (unbelievers) have always remained friendly and helpful to each other against the Muslims and although they have significant differences amongst themselves they have been determined to be united against the Muslims. As the Prophet (saw) said, "The unbelievers are one nation." In respect to this unity against the Muslims, the Holy Quran states:

"O believers! do not make the Jews and Christians your friends. They are the friends of one another. And whosoever makes them his friends, he is verily one of them. Allah does not guide the wrong doers."

Holy Quran, (Surah Maidah : Verse 51).

They become friends of one other although they have mighty differences and hidden enmity against each other.

A Jew is a friend of the Jew and a Christian is a friend of the Christian and they are all each other's friends against Islam.

Tafsire Uthmani, (p204). English version, (p491, Vol.1).

The translation of 'Wali' has been explained as a friend, but Wali does not only mean a friend but also friendship, helping, aiding, e.t.c. This is why the Muslims have been ordered to clearly announce that they have no friendship with the unbelievers.

There are different grades amongst the kafirs (unbelievers) in which some are above others.

As Allah reveals in the Holy Quran:

"Though you will find the most hostile of men to the Muslims, the Jews and the polytheists."

Holy Quran, (Surah Maidah : Verse 82).

In this verse it is told that Jews' friendship with the polytheists and idolaters is due to their intense enmity against the Muslims, the Prophet and the Religion of Islam. Amongst those nations, who met the Holy Prophet (saw), the Jews and the polytheists were the most hostile to Islam and the Muslims respectively. The enmities of the Makkah idolaters are well known, but the cursed Jews too left no stones unturned in working against Islam and plotting against the Prophet (saw). They tried to kill the Holy Prophet (saw) by throwing a rock at the head of the Holy Prophet (saw) during a meeting in which the Holy Prophet (saw) was invited for talks. Once they mixed poison in the food served before the Prophet (saw) in a banquet treacherously called by them. They also resorted to magic and incantation to spoil the senses of the Prophet (saw). In brief, they earned wrath after wrath, curse after curse.

Tafsire Uthmani, English version, (p518, Vol.1).

In studying the above narration's it can be clearly concluded that the Jewish plots were more severe than the open enmity of the polytheists. They chose many different tactics to destroy the Muslims. They even tried their best to make two different tribes of Muslims fight against themselves.

Once a group of Muslims from both tribes were sitting talking to each other. Some Jews came and somehow reminded them of the battle of Buath. This was the war in which both tribes of the Ansar had fought previously, destroying their strength. When this talk took place, it reminded them both of their old enmity and suddenly the buried fire of enmity was lit again. Starting from foul talk they even took their swords out. By good luck the Prophet (saw) found out. The Prophet (saw) went to them immediately and lectured them, cooling them down.

Isaba Fi Alwalis Sahaba, (p38, Vol.1). Secretan Nabi (saw), p(234, Vol.1).

The plotting of the Jews reached to such an extent that the Prophet's (saw) life was in danger when he used to come out at night.

Hazrat Talha Bin Bara (ra) was a Sahabi (companion). He had informed the people that if he was to die at night, they should not inform the Prophet (saw). The reason being that there was fear from the Jews and I do not wish a tragedy to take place because of me.

Seeratus Nabi (saw), (p235, Vol.1).

Briefly we find out by looking into the books of history that the Jews are the worst enemies of Islam, from the Holy Prophet's (saw) era to our era. Hatred of Islam has been their preoccupation. But the Muslims have been deceived many times from this severe enemy due to their lack of knowledge and awareness. By making these mistakes generations of Muslims have been wiped out by these Jewish oppressors. It was on account of this, that the Prophet (saw) fought against the Jews. Furthermore, he explained the virtue and glad tidings of fighting against the Jews for the coming generation. When the time of Judgment (Qiyamah) will draw near, Esa (as) and Imam Mahdi will come. The Muslims will join them and fight the final battle against the Jews and at that time not even a stone will give refuge to them.

The Quran has also stated one solution to save ourselves from the Jewish plots and to overpower them. This is fighting in the path of Allah. We find out from Allah's revelations that this plotting group cannot challenge you in the battle field as stated in the Holy Quran:

"They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped."

Holy Quran, (Surah Asl Imran : Verse 111).

Allah has promised us glory and victory over this Satanic army provided we prove ourselves to be the best Ummah. They can never destroy us. They can, of course bring about a trifling loss or hurt us a little by abusing us. They can never, however, gain predominance despite their riches and heavy armaments. If they fight against us, they will turn their backs and they would not receive any help from any quarter to overturn their defeat and humiliation. This Prophecy proved correct word by word in the resplendent period of the Sahaba. The people of the Book met the same fate as mentioned above. They tried their level best to destroy the Muslims and their glorious Religion, squandered a lot of wealth in their vain desire to eradicate Islam and the upholders of Islam, but to no avail. Wherever they encountered the Muslims, they fled away like terrified donkeys. The Help of Allah always made the Muslims prevail against tremendous odds.

Dear Muslims Brothers. Allah has promised His help to us and has convinced us that these Jews do not have the capability to face you in the battlefield. This can only take place when the Muslims will enter the battlefield or else the Muslims cannot challenge them in the power of speech and plots. The Jews can degrade the Muslims on the table or in politics by their evil plots, but they have always been defeated in the field of Jihad and will be defeated in the future by the Muslims, but the Muslims have left this field (war) empty. If there is some fighting (against the Jews) it is not on the base of Islam but for nationalism from which the Jews are benefiting.

May Allah s.w. grant all the Muslims the true concern so that they may prepare themselves for the confrontation with this worst enemy and so that they may take off the cloak of humiliation and wear the cloak of dignity of Jihad.

Here we will mention some of the operations which took place against the Jews in the Prophet's (saw) time, so that the zeal of fighting against the Jews may enter the Muslim's heart.

The Battle Of Banu Kaynaka.

This battle took place in Shawwal (2 A.H.) after the battle of Badr.

The Jews of the tribe of Banu Kaynaka broke the treaty which took place with the Prophet (saw) and announced war against the Muslims. An incident also took place which made the situation worse.

A Muslim woman wearing a veil (who was the wife of an Ansari Muslim) came to a Jewish shop in Madinah. The Jews made a mockery of her (by sticking her cloak onto a nail, by which her cloak came off). When a Muslim saw this there was no limit to his fury and he killed the Jew who was responsible. The Jews then killed the Muslim. The Prophet (saw) warned them about their conduct, of which they took no heed and carried on boasting. The Prophet (saw) marched towards them with the Muslim army. They fortified themselves in their castles. The Muslims laid a siege for 15 days. They were subsequently exiled by the mediation of Abdullah Bin Obay (who had a treaty with them). They were 700 people in total from which 30 were in armour.

The Killing Of Kaab Bin Ashraf.

Kaab Bin Ashraf was a famous poet of the Jews and due to his wealth he was the leader of all the Jews amongst the Arabs. His enmity towards Islam was great. He was grieved by the killing of the leaders of the Quraish in the battle of Badr. He composed some evil poems which incited the people upon revenge. He went to Makkah, where he gathered the people reciting these poems, crying and making the people cry, inciting them to take revenge. He even plotted to kill the Prophet (saw), and prepared others for this task.

In the year 3 A.H. this root of evil was wiped out by the order of the Prophet (saw). Mohammad Bin Muslimah (ra) and some of his companions took part in this blessed work.

The Battle Of Banu Nazir.

Banu Nazir was a famous tribe of the Jews who was an ally of Banu Kazraj and they had a treaty with the Prophet (saw). Their hearts were filled with the enmity towards Islam and the Muslims, which they unveiled when the Prophet (saw) went to talk to them about an important issue. They had a person hidden on the roof who would throw a rock upon the Prophet (saw) when he passed by to kill him. The Prophet (saw) was informed by revelation and returned.

The tribe of Banu Nazir were proud of their castles which were their strongholds. Further, the munafiqeen (hypocrites) had convinced them of their support and the support of Banu Kurayza. The Prophet (saw) laid a siege for 15 days and started cutting their orchards. They pleaded that they be given permission to leave Madinah with as much wealth as could be loaded on their camels.

The Prophet (saw) accepted this plea. When the Jews were leaving their houses they were destroying them so that the Muslims could not live there. They were exiled to Khaybar and some settled in the area of Azra-at in Syria. Ghazwa c Banu Nazir took place in Rabiul-Awwal 4 A.H.

The Battle Against Banu Kurayza.

It is stated in a narration of Muslim: Abdullah Bin Umar (ra) narrated, that the Jews of Banu Nazir and Banu Kurayza fought against the Prophet (saw). The Prophet (saw) exiled Banu Nazir and let Banu Kurayza stay and that was a favour on them.

We understand from this narration that Banu Kurayza were also involved in plotting against the Muslims like the other Jews but the Prophet (saw) was lenient towards them. It was on the occasion of the Battle of the Trenches that they conspired openly and declared their truce with the Muslims as void. They allied themselves with the Mushrikeen (polytheists) and plotted to attack the Muslims.

The fort in which the Muslim women had taken refuge was near to Banu Kurayza. The Jews tried to make this fort a target but the bravery of Safiya (ra) terrorized the Jews and they refrained from undertaking further attacks.

The Prophet (saw) ordered his companions after the Battle of the Trenches not to put away their weapons but to march forth towards Kurayza. When Ali (ra) reached near their forts they started swearing at the Prophet (saw) openly. They were under siege for one month. In the end they proposed that they would accept the mediation of Saad Bin Muaz (ra).

Hazrat Saad Bin Muaz (ra) was a great Sahabi (companion), a great commander, the leader of the tribe of Aws and had been injured in the Battle of the Trenches. He was brought forth. His decision was that the fighters be killed and the women and children be made prisoners. Their wealth and all their needs be made a booty. The Prophet (saw) said, "O Saad! you have made a Heavenly decision." Some Jews were made to witness the execution and they recorded that, the Muslims executed about 700 Jews that day. There was a Jewish woman amongst them who had killed a Muslim, by throwing a stone from the fort.

There were some other important operations against the Jews. There was the killing of Abu Rafi (a Jew), the Sariya (army unit) of Abdullah Bin Rawaha (ra), the Battle of Khaybar and the Killing of Asma (a Jewish woman). These were all operations which took place at the time of the Prophet (saw). The significance of Jihad against the Jews can be clearly seen by these operations which were

not based on emotion or due to enmity against a nation but based due to the enmity of the Jews themselves towards Islam. A great deal can be written on this subject but we have to be mindful of the size of this book and therefore end this particular discussion. May Allah s.w. enter the hatred of the kufr in the hearts of the believers and make them aware and recognize their enemies.

Some Narration's About The Expulsion Of The Jews From Arabia

Abu Huraira said: While we were in the Mosque the Prophet (saw) came out and said, "Come on to the Jews." So we went out with him and came to the house where they read their Scriptures, and the Prophet (saw) stood up and said, "If you Jews accept Islam you will be safe. Know that the land belongs to Allah and His messenger (saw), and I intend to deport you from this land; so if any of you has property (he cannot take away) he must sell it."
Sahih Bukhari, (p449, Vol.1). Sahih Muslim, (p94, Vol.2). Mishkat, (p865).

Ibn Abbas told that Allah's Messenger (saw) gave three instructions before departing from the world, saying, "Expel the polytheists from Arabia; reward deputation's as I did." Ibn Abbas said either that he did not mention the third or that he (i.e. Ibn Abbas), had been caused to forget it.
Sahih Bukhari, (p449, Vol.1). Mishkat, (p865). Sahih Muslim.

Jabir Bin Abdullah said he was told by Umar Bin Al Khattab that he had heard Allah's Messenger (saw) say, "I will certainly expel the Jews and the Christians from Arabia so as to leave only Muslims in it." Muslim transmitted it. A version has, "If I live, Allah willing, I will certainly expel the Jews and the Christians from Arabia."
Sahih Muslim, (p24, Vol.2). Mishkat, (p866).

Ibn Umar told that, Umar Bin Al khattab deported the Jews and the Christians from the land of the Hijaz and when Allah's messenger (saw) got supremacy over the people of Khaibar he intended to expel the Jews from it, for when the land was conquered it belonged to Allah, His Messenger (saw) and the Muslims. But the Jews asked Allah's Messenger (saw) to leave them on condition that they should do all the cultivation and have half the produce, and he replied, "We shall confirm you on that condition as long we wish." So they were confirmed till Umar deported them during his period of rule to Taima and Jericho.
Bukhari and Muslim. Mishkat, (p866).

Ibn Umar told that Umar stood up to make a speech and said, "Allah's Messenger (saw) employed the Jews of Khaibar to work their property and told them he would confirm them in it as long as Allah did; and I have now seen good to deport them." When Umar decided on that, one of the Banu Abul Huqaiq came to him and said, "Commander of the Faithful, are you expelling us when Mohammad (saw) has confirmed us in our property and employed us to work it?" Umar replied, "Do you think I have forgotten what Allah's messenger (saw) said when he asked how you would feel when you were expelled from khaibar, your camel running along with you night after night?" He said, "This was a little joke on the part of Abul Qasim," to which Umar retorted, "You lie, enemy of Allah." He then deported them, giving them the value of the fruits they possessed in money, camels and goods such as saddles, ropes, etc.
Bukhari transmitted it. Mishkat, (p865).

Hadith No. 35 To Curse The Enemy In Jihad

Narrated Ali (ra): When it was the day of the battle of Al Ahzab (i.e. the clans), Allah's Apostle (saw) said, "O Allah! fill their (i.e. the infidels) houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. Asr) till the sun had set."
Sahih Bukhari, (p410, Vol.1).

Imam Bukhari has mentioned many narration's in which the Prophet (saw) has cursed his enemies naming them.

Explanation.

Narrated Abu Huraira (ra): The Prophet (saw) used to recite the following invocations during Qunut: "O Allah! save Salama Bin Hisham. O Allah! save Al Walid Bin Al Walid. O Allah! save Aiyash Bin Rabia. O Allah! save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusuf."
Sahih Bukhari, (p411, Vol.1).

Narrated Abdullah Bin Abi Aufa (ra): Allah's Apostle (saw) invoked evil upon the pagans on the day (of the battle) of Al Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift Taker of Accounts, O Allah, defeat Al Ahzab (i.e the clans). O Allah, defeat them and shake them."
Sahih Bukhari, (p411, Vol.1).

Narrated Abdullah (ra): Once the Prophet (saw) was offering the prayer in the shade of the Kubu. Abu Jahl and some Quraishi men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet (saw). Then Fatima (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! destroy the (pagans of) Quraish! O Allah! Destroy Quraish! O Allah! Destroy Quraish!" Naming especially, Abu Jahl Bin Hisham, Utba Bin Rabia, Shaiba Bin Rabia, Al Walid Bin Utba, Ubai Bin Khalaf and Uqba Bin Abi Muit. (The narrator, Abdulllah added, "I saw them all killed and thrown in the Badr well.

Sahih Bukhari, (p411, Vol.1).

We learn from these narration's that those unbelievers who harm the Muslims and fight against them are the utmost despised people, to the extent that the Prophet (saw) has openly cursed them. Regarding the incident of Bir Mauna, when seventy Sahabas were Shaheed, all of whom were the most learned of the Quran (hasfit kurra), the Prophet (saw) read Qunooti Nazilah in Fajr for one month cursing the killers.

These narration's do not contradict the narration's in which supplicating for the guidance of the unbelievers has been mentioned, because as long as there is hope for their guidance the supplication for guidance can continue. When the unbelievers persist on oppression and persecution without limit, then they can be cursed, but even in this situation if supplication for guidance is made, it is allowed. We need to be conscious of the fact, that when the unbelievers march forth to fight, then to supplicate for the victory of the Muslims and the defeat of the unbelievers has been taught in the Quran.

Hadith No. 36 The Order To Fight.

Narrated Abu Huraira (ra) : Allah's Apostle (saw) said, "I have been ordered to fight with the people till they say, 'None has the right to worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him).

Sahih Bukhari, (p414, Vol.1).

Explanation.

The above hadith states clearly that Jihad is an obligation ordained by Allah. This obligation is binding until everyone confess that there is no God (worthy of worship) but Allah. The understanding of this is that either the unbelievers accept Iman or surrender themselves to live under the system of the Believers.

It is therefore clear, that there is power behind the dawah of the Kalimah. When the Muslims invite the unbelievers towards Islam the power of fighting is conveyed with the message and any resistance is crushed.

The revelations relating to fighting enables the Muslims to remove the Ruler who rejects the call to Islam and the payment of Jizya (a tax imposed on unbelievers). The Ruler therefore, cannot continue to govern his country in accordance with his pleasure and obstruct his people from the call to Islam. The order of fighting was revealed so that such tyrant rulers could be either converted or removed to allow the free propagation of Islamic dawah. This was the adopted method of the Sahabas (ra) of giving dawah.

When they used to invite the Kings towards Islam they informed them in a clear manner that the dawah of the Last Prophet (saw) was not weak that if it was not accepted they would go back quietly. On the contrary, the Islamic system has been revealed to be superior over all others and as such is to be spread to every corner of the world. The Sahabas (ra) made it clear that all obstacles in their path in conveying the message of Islam would be crushed. This has been stated in Bukhari as follows:

Narrated Jubair Bin Hija that Umar (ra) sent us to Khoura appointing An Numan Bin Mukrin as our commander. When we reached the land of the enemy the representative of Khoura came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al Mughaira (ra) replied, "Ask whatever you wish." The other asked, "Who are you?" Al Mughaira (ra) replied, "We were some people from the Arabs, we led a hard, miserable and disastrous life, we used to suck hides and the date stones from hunger. We used to wear clothes made up of fur of camels and hair of goats and used to worship trees and stones. While we were in this state, the Lord of the Heavens and the earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from amongst ourselves a Prophet whose father and mother are known to us. Our Prophet (saw), the Messenger of our Lord, has ordered us to fight you till you worship Allah alone or give Jizyah (i.e. tribute); and our Prophet (saw) has informed us that our Lord says: Whoever amongst us is killed (i.e. Shaheed) shall go to Paradise to lead such a luxurious life as he has never seen and whoever amongst us remains alive, shall become your master."
Saheeh Bukhari, (p446, Vol.1).

The existence of the strength of fighting with the dawah of Iman is also verified in the Quran as Allah says:

"You [true believers in Islamic Monotheism, and real followers of Prophet Mohammad (saw) and his Sunna (legal ways, etc.)] are the best of people ever raised up for mankind, you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid what is Al Munkar (Polytheism, disbelief and all that Islam has forbidden), and you believe in Allah...."
Holy Quran, (Surah Aal Imran : Verse 110).

The explanation of this verse by the greatest commentator (of the Quran), Hibru Ummah, Ibne Abbas (ra) is: you order them to give evidence that, 'There is none worthy of worship except Allah,' and to admit what Allah has revealed and you fight against them on this (cause). Meaning that if they don't accept, you fight. The Kalimah (none is worthy of worship except Allah) is the biggest Maroof (good) mentioned in the verse, and to deny this is the biggest Munkar (evil).
Tabseerul Kabir, (p180, Vol.8).

The points which are raised in this ayah are that the Iman, ordaining of good, and forbidding of evil existed in the Ummahs (Religions) before us and these three factors have been confirmed as the main reason for this Ummah being the best. This is supported by Imam Kaffal (ra) in the following words:

The reason for the superiority of this Ummah (nation) above others is that this Ummah is fulfilling the highest grade of ordaining good and forbidding evil which is fighting (for this cause).

Ordaining the good can be fulfilled by the mouth, hands and the strongest grade is fighting. One puts his life at risk in fighting and the highest Maroof (good) is to bring Iman (faith) on the true Religion of Tawheed (oneness of Allah) and Risalat (the Prophethood) of the Prophet (saw) and the biggest Munkar (evil) is Kufr.

So Jihad is the protector of the Religion from the most harmful thing which is kufr, so that the people can reach the most beneficial thing (Religion). By considering all this it can be concluded that the status of Jihad in acts of worship is the greatest and when Jihad was revealed in the Shariah of Mohammad (saw) with much more emphasis and power than the other Shariahs (Religions) before it. This is why our Ummah (nation) has been given superiority over other nations.

At Tafseerul Kabir, (p180, Vol.8).

The purpose of this significant research of Imam kaffal (ra) was not to establish the enjoining of good and forbidding from evil being the reason for the superiority of this Ummah, as both of these existed in the Ummahs (nations) before us to a certain degree. The reason for the superiority of this Ummah, is the highest grade of enjoining the good and forbidding evil by way of Jihad in the path of Allah. The highest Maroof (good) is Iman and the worst Munkar (evil) is Kufr, so the life of the highest Maroof, calling people towards Iman lies in Jihad and the backbone of the worst Munkar (kufr) is broken by Jihad, concluding that the main reason for the superiority of this Ummah above others is fighting in the path of Allah.

The response to a question that Qital (fighting) also existed in the previous Ummahs (nations); Imam Kaffal (ra) explained that Jihad is the speciality of the present Ummah, by the great way it has been emphasized and the importance attached to this deed.

Although Jihad existed in the Ummahs (nations) before us, the Jihad performed by this Ummah have been more numerous than in the past. The great importance of Jihad on our Ummah, never existed in the Ummahs before us and Jihad will continue in this Ummah till the day of Judgment. It is stated that the last Jihad group is the one that will clash with Dajjal. Imam Kaffal (ra) further substantiated his work by stating that the most beneficial

thing (Iman) is protected by Jihad and the worst evil (Kufr) is destroyed by Jihad.

Taking all this into consideration, Jihad is superior to all other deeds and when this superior deed will exist the most in this Ummah then this Ummah (in which Jihad has been ordained with much more importance and emphasis than others) will be the best Ummah.

Hadith No. 37
**To Take A Pledge Of Allegiance Upon Death And
Not To Flee From The Battlefield.**

Narrated Yazid Bin Ubaid: Salama (ra) said, "I gave the pledge of allegiance (Al Ridwan) to Allah's Apostle (saw) and then I moved to the shade of a tree. When the number of people around the Prophet (saw) diminished, he said, 'O Ibne Al Akwa! will you not give to me the pledge of allegiance?' I answered, 'O Allah's Apostle! I have already given to you the pledge of allegiance.' He said, 'Do it again.' So I gave the pledge of allegiance for the second time." I asked, "O Abu Muslim! for what did you give the pledge of allegiance that day?" He replied, "We gave the pledge of allegiance for death."

Sahih Bukhari, (p415, Vol.1).

Hadith No. 38
To Give The Pledge Of Allegiance For Jihad.

Narrated Mujashi (ra): My brother and I came to the Prophet (saw) and I requested him to take the pledge of allegiance from us then. He said, "I will take (the pledge) for Islam and Jihad."

Sahih Bukhari, (p416, Vol.1).

Explanation Of Ahadith No. 37-38.

The pledge mentioned in the first hadith is popularly known as the pledge of Ridwan. It has also been mentioned in the Quran in the following words:

"Indeed Allah was pleased with the believers when they gave their Bai'a (pledge) to you, (O Mohammad (saw)) under the tree, He knew what was in their hearts, and He sent down, As Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory."

Holy Quran, (Surah Fath : Verse 15).

It has been mentioned about the same Bai'a in another verse:

"Verily those who give Bai'a (pledge) to you (O Mohammad saw), they are giving Bai'a (pledge) to Allah. The hand of Allah is over their hands."

Holy Quran, (Surah Fath : Verse 9).

The incident of the Bai'a (pledge) of Ridwan took place in Zul Kadah (6.A.H). The Prophet (saw) saw in a dream in Madinah that they had entered Makkah safely and performed Umrah and Halaq, (cutting the hair after Umrah). The Prophet (saw) informed his Sahaba (companions) about the dream. He did not specify when the Umrah was to be undertaken but the Sahaba (ra) assumed that it would take place that same year, due to their excitement. Soon after the dream, the Prophet (saw) decided to perform Umrah.

The Prophet (saw) set off for Umrah with 1400 Sahabas (ra) towards Makkah. The Prophet (saw) also took the animals for sacrifice with him, he did not take any weapons with him except for swords. The Prophet (saw) sent a person from the tribe of Kuza'a whose Islam was concealed for precautions, to investigate the position and intentions of the Quraish. When the Prophet's (saw) group reached a place called Asfan, he (the spy), came and informed them that the Quraish had united all tribes to try to stop them from entering Makkah. Furthermore, some of them, (polytheists) had come out of Makkah as the first unit of the army. The Prophet (saw) changed his route towards Hudaibiya. This is the name of a well from which the village was named, it is known as Shamsiya today.

When they reached there, the Prophet's (saw) camel sat down. The Prophet (saw) first sent a messenger to inform the people of Makkah that they had not come to fight but to perform Umrah. When the messenger did not return, the Prophet (saw) sent Uthman Ghani (ra) to hold talks with the mushrikeen (polytheists) and to convey glad tidings to the oppressed men and women of the Muslims living in Makkah, that soon Islam would become the powerful force in Makkah.

The Quraish stopped Uthman (ra) in Makkah and rumors soon spread amongst the Sahabas that Uthman (ra) had been Shaheed. About the same time, a group of Quraish who had attacked the Muslims, were captured. The Prophet (saw) forgave and released them. On hearing the news of Uthman's (ra) Shahadah, the Prophet (saw) said, "To avenge the blood of Uthman (ra) is Fardh (obligation)." The Prophet (saw) sat under a tree of Babul taking a pledge of allegiance upon fighting firmly in the battlefield till death. All the Sahabas (ra), which included men and women gave the pledge to die, upon the Prophet's (saw) hand.

When the Quraish found out about this pledge they returned Uthman (ra). Salama Bin Akwa (ra) is relating this Bai'a (pledge), that the Prophet (saw) took from him twice.

Allama Ibne Hajar states commentating on why the Prophet (saw) took the pledge from Salama (ra) twice: This was a matter of war and Salama (ra) had sound experience in war, he took it twice as precaution. The second reason being that Salama Bin Akwa (ra) used to fight as a soldier on foot and a horse rider (because of his speed in running he could run faster than horse riders). So this is why the pledge was taken from him twice.

Fathul Bari, (p138, Vol.6).

There are many lessons for the Muslims from this incident, that the Prophet (saw) is taking a pledge for the blood of 1400 worthy companions till death to avenge one Muslim's blood and is

subsequently preparing to fight in Makkah regardless of the sanctity of Makkah.

We understand from this incident how precious a Muslim's blood is and if streams of blood have to flow for the safety of one Muslim's blood then it shall be done, but the kuffar (unbelievers) cannot be made to believe that they can kill a Muslim who is alone, unequipped. Moreover, it is to express to the unbelievers that all Muslims are like one body, so to touch or cause harm to any part of the body is like challenging the whole body. Similarly to lift the hand against a Muslim's life, wealth, or honour is similar to challenging the whole nation of the Muslims.

This was the sole reason that nobody could lift their hand against the weakest of Muslims because they knew that he was not alone but behind him was the entire Muslim nation. But sadly this Islamic feeling has departed from the Muslim's hearts today and we witness an era with no feelings. Never mind having feelings towards one Muslim but entire Muslim countries have been destroyed, millions of our Mothers and Sisters are being raped and our innocent children are being abused but the Muslims in general remain unaffected. A Muslim's heart is unmoved when his brother is in danger and this is the reason behind the global persecution of Muslims today. The life and dignity of Muslims have no value and the kuffar (unbelievers) are unchallenged in committing any level of brutality against the Muslims. The kuffar are well aware that even the life of an animal will be vigorously defended by any one of the vast number of animal rights groups but the Muslim refuses to avenge the rape and slaughter of fellow Muslims. They will not even complain about these injustices but some are even known to insult and mock these innocent victims.

Fellow Muslims! we can not appeal to the unbelievers to assist us, we have to understand that the annihilation of Muslims is their main purpose and mission; they are overjoyed upon seeing the free flow of Muslim blood. The real sorrow is that there is no value of

a Muslim in another Muslim's sight. The oppressed Muslims are looked upon by other Muslims with hatred and insignificance. So when we reach this stage of indifference then why should we expect the Muslim blood to be of any worth. It can be said that the value of this blood is even less than water.

The Muslims have generally looked upon the persecution and oppression of their neighbouring Muslim communities with a view that it did not affect them and their fate was safe. They watched and witnessed the torture and murder of countless innocent civilians and remained unaffected by the humiliation which their mothers and sisters were continually subjected with. The Muslim spectator of this carnage feared even to offer verbal support in case he would offend his masters and risk his worldly status.

Soon these same onlookers of the blood of their brothers become the new target of oppression from the unbelievers. When another group of Muslims hear the painful cry for help they presume this to be another political issue. In this manner, one after another, the Muslims have become the easiest of prey for the unbelievers

My dear brothers, until we are subjected personally to these humiliations we remain indifferent. In so far as the fire does not enter our homes we feel we are safe, we pretend not to even feel the heat of the fire burning the houses of our neighbours. We only start remembering the virtues and rulings of Jihad when the enemy has attacked and left us humiliated and degraded.

The Muslims should urgently rectify their situation and they should put the fire out before it reaches their homes and accept the Muslim's issues as their very own, and try to feel their pain. We should never make mockery of the oppressed but instead should fight shoulder to shoulder against the unbelievers avenging the death of each and every Muslim.

The enemy will then understand that the Muslims will fight to protect their own. When this Ummah is united it will fill the hearts of the unbelievers with fear, such that they will consider their situation very carefully before lifting a hand upon an unarmed Muslim.

May Allah have mercy upon the state of the Muslim Ummah and unite them as the Prophet (saw) united the Muslims. Ameen.

The Status Of The Pledge Of Allegiance For Jihad.

It is clear from the Ahadith and the two verses of the Quran quoted above, that the pledge (bai,a) for Jihad was common at the time of the Prophet (saw).

Furthermore, wherever the word Bai,a is mentioned in the Quran for men, the pledge for Jihad is meant.

The Sahabas (companions) used to give the pledge of Allegiance for Jihad on the truthful hand of the Prophet (saw). We quote the following Ahadith :-

Hazrat Yala Bin Muniya (ra) says: I went to the Prophet (saw) the day after the conquest of Makkah, I said to him, "O Prophet (saw), please accept the pledge of Allegiance of my father upon migration." The Prophet (saw) answered, "Not upon hijrah (migration), but upon Jihad, as hijrah (migration) has ended on the day of the Conquest of Makkah."
Sunan Kubra Baihaqi, (p16, Vol.9).

Hazrat Bashir Bin Mabad (Ibnul Kasasiya) says: I came in the service of the Prophet (saw) to give the Bai,a (Pledge) upon Islam. The Prophet (saw) placed some conditions, that I bear witness that there is No God but Allah and Mohammad (saw) is His servant and His Messenger, and I should perform Salah and give Zakat and

perform the Fardh Hajj (once) and observe the Fast of Ramadhan and do Jihad in the path of Allah. I said, "O Messenger of Allah (saw)! I do not have the strength of doing two things. The first is that I do not have the strength of doing Jihad because Muslims say that whoever turned his back from the battle field he has invited the anger of Allah. I fear to go in the battle field and run away fearing death. The second thing which I cannot fulfill is Zakat, as I do not possess anything except some goats and little wealth which I use for my family." The Prophet (saw) took hold of his (Bashir Bin Mabud's) hand shaking it and said, "You will not do Jihad nor give charity then how will you enter Jannah?" (meaning that you will not sacrifice your life or wealth, so how will you enter Jannah?) I said, "O Prophet (saw) (agreeing with the conditions), I give the pledge of Allegiance. (Upon these two things)." So I gave Bai'a the pledge of Allegiance upon everything.

Mukhtasar Tafseer Ibne Kathir, (p93, Vol2). Baihaqi, (p20, Vol9). Musnad e Ahmad.

In addition to the above, the Prophet (saw) used to take the Bai'a (pledge of allegiance) upon breaking relations with the unbelievers and polytheists.

Hazrat Jabir Bin Abdullah (ra) says: I went in the service of the Prophet (saw) when the Prophet (saw) was taking the pledge of Allegiance. I said, " O Prophet of Allah (saw), please take your hand out so that I may give bai'a (pledge of allegiance) to you and so that you may place some conditions upon me as you know better than me." The Prophet (saw) said, "I take the bai'a (oath of allegiance) that you will worship Allah and perform Salah and give Zakah and that you will be good towards Muslims and separate yourself from polytheists."

Sunan Kubra Baihaqi, (p13, Vol9).

The obligation of Jihad is expressed as follows: 'To be gracious towards Muslims and ensure their security in terms of their lives and wealth and to liberate them from the jaws of the kuffar (unbelievers). This is indeed a great favour on the Muslims and the Prophet (saw) instructed to break relations with the polytheists.

We learn from some ahadith that the Prophet (saw) used to take the Bai'a (pledge of allegiance) upon Islam and good deeds. Jihad is integral with both Islam and good deeds. When Islam is mentioned, this includes all obligations of Islam and Jihad is one of the obligations and similarly Jihad is also part of the good deeds.

The precise understanding is that which ever Bai'a was taken by the Prophet (saw) it clearly included Jihad. The Bai'a mentioned in the Quran for men, upon which Allah announced His pleasure and has promised His help is the pledge of Allegiance upon Jihad.

With the departure of the Prophet (saw) from this world the pledge for Jihad (Bai'a) continued until recent times, but sadly we are deprived of this great virtue today. Allah has placed a special feeling in Bai'a, which is that when one gives a Bai'a upon something, then he feels the responsibility of it and he fears to break this pledge. The issue of Bai'a is very important and is advisable for Muslims to undertake. The Bai'a will help to control our weaknesses during difficult periods, particularly in Jihad. With Bai'a we will be mindful of our personal involvement in a battle; it will lift our courage and restrain us from causing dissent within our own ranks, thereby reducing any risk of appearing weak in the face of the enemy.

A further reason is that when one gives the Bai'a to a person he has a special respect and relationship for that person and he feels content to act upon that person's instructions and is mindful of being disobedient towards him. So the benefit of Bai'a in Jihad is that when one gives the Bai'a to his Ameer he has made a link of faithfulness and bond with him by which he finds it easy to obey

the Ameer (which is one of the most important aspect in Jihad). He feels content and agrees with the decision of the Ameer, which his Nafs (soul) may find difficult to accept. Furthermore, whichever task he is assigned with, he is content to undertake, thereby maintaining the discipline of Jihad.

In the absence of Bai'a we can imagine the problems that would be facing the Muslims. There would be a general decline in discipline, in which the people would agree with the Ameer when it suits them, and cause dissent amongst the Muslims when it doesn't suit them. Crucial orders may be disobeyed due to casual attitude, leading to general disrespect for the status of an Ameer. The actions of the Ameer will be under scrutiny in a negative manner which cannot promote the well being of the Muslims. Therefore the advantages of Bai'a are considerable, and in the above situation it would be a great moral assistance for the Ameer. May Allah revive the Sunnah of Bai'a upon Jihad so that the Mujahideen are able to progress with the obligation of Jihad with a united front, throughout the world.

Hadith No. 39 Obeying The Ameer (Leader) In Jihad.

Narrated Abu Huraira (ra) that the Prophet (saw) said, "He who obeys me obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Ameer (leader) obeys me, and he who disobeys the Ameer (leader), disobeys me. The imam is like a shield for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that and if he does the opposite, he will be responsible for that."

Sahih Bokhari, (p415, Vol.1).

Explanation.

The Prophet (saw) has placed considerable emphasis on obeying the Imam (leader). Yahya Bin Husain (ra) narrates from his grandmother, she said that she heard the Holy Prophet (saw) delivering his sermon on the occasion of the last pilgrimage. He was saying, "If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you should listen to him and obey (his order)." Sahih Muslim, (p125, Vol.2).

It has been stated in some narration's that if a maimed Abyssinian slave is appointed who leads you according to the Book of Allah then listen to him and obey him.

Sahih Muslim, English version, (p1022, Vol.3).

It has been stated by Abu Huraira (ra) that the Prophet (saw) said, "Listening and obedience (to the Ameer) in our pleasure and displeasure, in our adversity and prosperity, even when somebody is given preference over us is necessary." Sahih Muslim, (p134, Vol.2).

But the condition is that he should not order disobedience to Allah, as the Prophet (saw) said, "Submission is obligatory only in what is good."
Sahih Muslim, (P125, Vol2).

The general ruling is that if the Ameer orders anything which is clearly against the Shariah (Islamic law) then it will be disobeyed. With the exception of this, to obey the Ameer under all circumstances is a requirement under the Shariah (Islamic law). The critical analysis of every order given by the Ameer and to check whether it complies with the Shariah or not is not within the capability of every person; and we should be mindful that severe warnings have been narrated for those who disobey the Ameer.

However, when notable Scholars declare in the light of the Shariah (Islamic law), confirming from the four main sources of information, that an order given by an Ameer is against the Shariah, then this order is not to be followed. We should always be mindful not to seek Allah's displeasure in any way.

There are many narration's in the books of Hadith which state that the Sahabas (companions of the Prophet (saw)) used to give Bai'a upon being obedient and attentive in all circumstances.

The conclusion is clear from these Ahadith and narration's, that it is a requirement for the Muslims in collective acts of worship and collective matters to obey an Ameer. The Muslims should not be divided into different groups causing friction, and they should never disobey the Ameer and by doing so the Barakah (blessings) of the work of deen (Religion) and the unity of Muslims is destroyed. Without any doubt Allah's hand (His mercy) is upon the group and whoever leaves this group is clearly in error.

May Allah s.w. give all the Muslims the ability to become one soul and obey the Ameer according to the Shariah in all collective deeds with particular reference to Jihad.

Hadith No. 40. To Recite Poems In Jihad.

Narrated Al Bara (ra) : I saw Allah's Apostle (saw) on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of Abdullah (bin Rawaha) :-

*O Allah, were it not for You,
We would not have been guided,
Nor would we have given in charity, nor prayed.
So, bestow on us calmness, and when we meet the
enemy,
Then make our feet firm, for indeed,
If they want to put us in affliction, (i.e. want to fight
against us) we would not (flee but withstand them).'*

*The Prophet (saw) used to raise his voice while
reciting these verses.*
Sahih Bukhari, (p425, Vol.1).

Explanation.

The Prophet (saw) did not normally recite poems but in the battlefield his feelings were different and indeed it is a fact that good poems and poetry instill a religious fervour which is very useful in Jihad.

On the occasion of the battle of Hunain, when the Muslims were suddenly attacked by a shower of arrows, they hesitated and began to retreat from the battlefield. The Prophet (saw) stood steadfast in the shower of arrows and was reciting the following :-

'I am the Prophet in truth, I am the son of Abdul Muttalib.'

Sahih Bukhari, (p403, Vol.1).

On the occasion of the battle of trenches, the Ansari Sahabas (companions) were reciting these poems when digging the trenches :-

'We are those who have sworn allegiance to Mohammad (saw) for Jihad (for ever) as long as we live.' The Prophet (saw) replied to them, "O Allah! There is no life except the life of hereafter, so honour the Ansar and emigrants (Muhajirs) with your generosity."

Sahih Bukhari, (p416, Vol.1).

On one occasion of Jihad, the Prophet's (saw) finger was injured, the Prophet (saw) recited the following poems:-

'You are just a finger that bled, and what you got is in Allah's cause.'

Sahih Bukhari, (p393, Vol.1).

The Prophet (saw) sent a group of Sahabas (ra) (companions) to Syria for Jihad in the year 8 A.H. They confronted the enemy in a place called Muta. This place was near to a place called Balka. The Prophet (saw) appointed Zaid Bin Haritha (ra) as the Ameer (leader) and said if Zaid is Shaheed then Jafar Bin Abi Talib (ra), will take his place (as the Ameer), and if he is also Shaheed then Abdullah Bin Rawaha (ra) will replace him as the Ameer. The battle took place and all three raised the flag of Islam high and were Shaheed in the above mentioned order. After the Shahadah of Abdullah Bin Rawaha (ra), Khalid Bin Walheed (ra) took the flag and Allah gave them victory. When Abdullah Bin Rawaha (ra) had held the flag he had added two more poems with the above mentioned poem which are mentioned below.

'You are just a singer that bled, and what you got is in Allah's cause.'

O soul if you are not killed you will surely die (your own death).

These are the reservoirs of death which you have entered,

What you (o soul) had desired of Shahadah you will receive on (this occasion).

If you do what they, (Jafar and Zaid (ra)) did then surely you have been guided.' (meaning that if you are Shaheed).

Fatih Bari.

When the Prophet (saw) surrounded the Jews of Bani Nazir due to their plots and the breaking of the treaty, these Jews declined to come out even upon the incitement of the hypocrites and sent a message to the Prophet (saw). that we are not going to come out. You can do what you like. The Prophet (saw) said, "Allah is the Greatest, the Jews have called for a war." The Prophet (saw) surrounded them for many days, then ordered the Sahabas (companions) (ra) to cut the trees of Bani Nazir and to burn their gardens. In the end they put forward a proposal to be exiled which was accepted.

Hazrat Hassan (ra) mentioned the incident of the Sahabas (ra) burning the trees in the following poems:-

'The chiefs of Bani Lu'ai found it easy to watch fire spreading at Al-Buwairah.'

Sahih Bukhari, (p312, Vol.1).

Three more poems have been found in the diwan (scriptures) of Hassan (ra).

1) 'Those who helped Quraish, lost each other
(meaning, they were killed and separated).
Nor did they have any helper within their own town.'

2) 'They were given the book, but they destroyed it,
So they were blind from the teachings of the Torah,
and surely destroyed.'

3) 'You denied the Quran even though you were
testified about it.
From what the warner of Allah (Mohammad (saw))
had said.'
Innahal Barī, (p110).

The Sahabas (companions) (ra) used to satirize the kuffar with their poems strengthening the Muslim's bravery and giving coolness to the Muslim's hearts by saying poems in favour of the Prophet (saw) just like they used to do Jihad against the unbelievers by their lives and wealth.

The Prophet (saw) said regarding Hassan (ra), "Hassan satirized against them and gave satisfaction to the Muslims and gave satisfaction to himself."

Sahih Muslim, English version, (p1328, Vol.4).

The Prophet's (saw) uncle's son, Abu Sufyan Bin Harith Bin Abdul Muttalib had composed some satirized poems against the Prophet (saw). In answer to this Hassan (ra) replied back defending the Prophet's (saw) position by these poems.

Note- It should be kept in mind that Abu Sufyan Bin Harith embraced Islam on the day of the conquest of Makkah.

The following are Hassan's (ra) poems which have been narrated by Muslim.

'You satirized Mohammad, but I replied on his behalf,
And there is reward with Allah for this.
You satirized Mohammad, virtuous, righteous,
The Apostle of Allah, whose nature is truthfulness.
So verily my father and his father and my honour,
Are a protection to the honour of Mohammad;
May I lose my dear daughter, if you don't see her,
Wiping away the dust from the two sides of Kada,
They pull at the reins, going upward;
On their shoulders are spears thirsting (for the blood
of the enemy);
Our steeds are sweating, our women wipe them with
their mantles.
If you had not interfered with us, we would have
performed the Umrah,
And (then) there was the Victory, and the darkness
cleared away;
Otherwise wait for the fighting on the day in which
Allah will honour whom He pleases.
And Allah said : I have sent a servant who says the
Truth in which there is no ambiguity;
And Allah said : I have prepared an army- they are
the Ansar whose object is fighting (the enemy);
There reaches every day from Ma'add abuse, or
fighting or satire;
Whoever satirizes the Apostle from amongst you, or
praises him and helps it is all the same,
And Gabrial, the Apostle of Allah is among us, and
the Holy Spirit who has no match.'

Sahih Muslim, (p1328-9, Vol.4).

The War Poems Of Hazrat Ali (ra).

On the occasion of the battle of Khaibar, Ali (ra) marched forth with the flag. The leader of the Jews, Marhab came out from the enemy ranks puffing his chest out and swerving his sword up and down. He challenged anyone to confront him and recited these poems:-

*'The people of Khaybar know well that I am Marhab.
I am well equipped with weapons,
A strong and experienced champion.
At the time when the war flames are raging.'*

Hearing this challenge, Amir Bin Akwa (ra) came out reciting these poems:-

*'You know well, O Khaybar, that I am Amir,
Equipped with weapons, I am strong.
I am a hero who flourishes in hardships.'*

Amir's (ra) sword fell into Marhab's shield. So the challenge was taken by Ali (ra). Marhab recited the same poems.

Ali (ra) answered him with the following poems:-

*'I am the one who has been named by his mother,
Haydar,
Like the lions of the Jungles from which one fears to look.
I place the feeding (killing) in front of the enemy on a full scale.'*

The confrontation took place and Ali (ra) killed Marhab by one blow.

The Poem Of Salama Bin Akwa (ra).

Abdur Rahman Fazari, who was a kafir raided the grazing sheep-camels of the Prophet (saw), and escaped with the camels killing the shepherd. Salama Bin Akwa (ra) was walking towards Gaba, (the name of a place) with his bow and arrow, when he found out about this incident. He climbed a mountain near Madinah called Sila and sent three cries, "O Sabah!" (an indication for help). Then he rushed towards the looters, taking his bow and arrow. They were many in number and were riding on mounts, but Salama (ra) would run forward injuring some and then continuing. He managed to free all the camels himself and the unbelievers started to run leaving their own possessions behind. On this occasion Salama (ra) was challenging them by these poems:-

'I am the son of Al Akwa, and today perish the mean people!'
Bukhari, (p427, Vol.2).

The Poems Of Khubaib (ra) At The Time Of His Shahadah.

The mushrikeen (polytheists) took Khubaib (ra) captive to Makkah. After staying captive for some time, the mushrikeen (polytheists) moved him out of the sanctuary of Makkah and asked him for his last wish before planning to hang him. He said, "Allow me to offer two rakats of prayer." He performed two rakahs calmly and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time." So it was Khubaib (ra) who set the first tradition of praying two rakahs before being executed. This tradition became a Sunnah tradition for every Muslim.

He then made this supplication, "O Allah! there is no person here who will convey my salaams to the Prophet (saw), so You convey my message." Jibreel (as) conveyed his salaams to the Prophet (saw) the same day. The Prophet (saw) replied, "And may my

salaams be upon you, O Khubaib! (ra)" And he told the gathering that Quraish had martyred Khubaib (ra).

The smell of musk could be scented from the blood which was flowing from the wounds as the kuffar kept him on the rope for forty days.

When Khubaib (ra) was hanged on the rope and he still had life, he said, "O Allah! count them one by one, (kill them) and do not leave anyone." When Khubaib (ra) was cursing them, the unbelievers were fearing from his curse as they knew that it would be accepted. A year had not passed and they were all destroyed. Only one of them survived who lay on the floor at the time of the curse.

When Khubaib (ra) was hanged on the rope and his body was full of spear wounds, the unbelievers took an oath asking him, "Do you wish that the Prophet (saw) was in your place today?" Khubaib (ra) answered, "I swear by Allah! I cannot even bear that I be set free and exchange a thorn to prick the Prophet's (saw) foot, (may my soul be sacrificed for him)."

Fathul Barl.

Khubaib (ra) recited these poems at the time when he was attacked, hanging on the rope :-

'When I am being Shaheed as a Muslim,
I do not care in what way I receive my death for
Allah's cause.
If He wishes, He will bless the cut limbs.'

Allama Ainy (ra) has narrated ten poems of Khubaib (ra) in the commentary of Bukhari, which are the following :-

'A lot of groups have gathered without a doubt
around me.
They have also gathered their tribes.'

And have all gathered fully.

Close by, they have gathered their sons and wives,
I have approached near to a long terror which is
about to end.

Every one of them is showing his enmity towards me
with full effort.

As I am tied in chains and in a place of destruction.
To Allah I complain of my lack of energy and
uneasiness.

And also of those things which they have gathered
for the time of my destruction.

O Owner of the Throne (Allah),

Give me patience upon the calamity which has
befallen me.

My situation is that they have cut pieces of my meat,
And there is less chance for any desire,

It is for Allah's cause.

If He wishes, He will bless the cut limbs.

They have moved forward because of their kufr,
Even though death is after this, (they do not fear
what will happen to them after their death).

My situation is that I am crying but there are no
tears.

I do not fear death as I am surely going to die,
But my fear is of the surrounding fire (Hell).

May Allah save me from it.

I am not going to show my weakness nor fear,
Without any doubt, I am returning to Allah,
When I am being Shaheed as a Muslim,
I do not care in what way I receive my death.'

Translation finished on Eid ul Adha, 28th of April 1996.
May Allah give us the ability to achieve these virtues of Jihad and
raise the banner of Islam high. Ameen. Summa Ameen.
May Allah accept this humble effort.

Final Word

This book testifies to the truth that Jihad is the most important and necessary obligation of Islam and due to this it is considered the most virtuous of deeds.

The content of this book is to remind the Muslims of the forgotten obligation of Jihad and to reflect on our miserable condition which is a consequence of neglecting such an important duty.

Muslims throughout this world are struggling to co-exist under a variety of kuffar systems and increasingly we witness the Muslims being directly targeted for persecution and genocide.

The oppressed Muslim communities in this world are pleading for protection and assistance of help from their affluent Muslim Brothers but to no avail. They appear to be too immersed and preoccupied in the love for the materialistic world and their appeasing of the kuffar partners.

Such is the state of the Muslim Ummah today that the 'Ard', respect and honour has been lost. The kuffar have no respect for the Muslims and there is no fear of any retaliation; therefore, the cycle of oppression and genocide of the Muslim population continues.

We as Muslims cannot despair; our capabilities as a Muslim Ummah and it's benefit to mankind are historically on record. We were created to establish the Religion of Allah and enforce it's law upon the whole of mankind. We have to reclaim our 'Ard' by awakening the Muslim Ummah to the call of Jihad.

In recent years we have seen the awakening of the Muslim Ummah in Countries such as; Algeria, Sudan, Chechnya, Afghanistan, etc. Muslims are realizing that Jihad is the only system the kuffar understand and it is the only way towards establishing and upholding Allah's Religion.

Allah says:

"And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone)."

Holy Quran, (Surah Bakarah : Verse 193).

"And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so, (i.e. become allies, as one united block with one Khalifah for the whole Muslim world to make victorious Allah's religion), there will be Fitnah (wars, battles, Polytheism, etc.) and oppression on earth, and a great mischief and corruption."

Holy Quran, (Surah Anfaal : Verse 73).

"It is He who has sent His Messengers with guidance and the Religion of Truth, to make it Superior over all Religions even though the Mushrikun (Polytheists, pagans, idolators, disbelievers in the Oneness of Allah etc.) hate (it)."

Holy Quran, (Surah At Taubah : Verse 33).

We must examine our way of life and realize that it is impossible for a Muslim to succeed in his intention of observing the Islamic pattern of life under the authority of a non-Islamic system of government.

As Muslims we must regain our true identity which is the objective of this creation and establish the real character of Islam.

With the help of Allah we will continue with this struggle of **JIHAD.**

Bibliography

1. Al Tabrani, Abul Qasim Sulaiman Bin Ahmad, 1995
Al Mu'jamul Awsat, Darul Haramain, Makkah.
2. Al Abasi, Abi Shayba Abdullah Bin Mohammad, 1979
Al Kitab-Al-Musannaf Fil Ahadith Wal Athar.
3. Al Naysaboori, Abi Abdullah Al Hakim
Al Mustadrak Alas Sahihayn, Darul Marifah Beirut.
4. Al Farisi, Alauddin, Ali Bin Balban, 1982
Al Ihsan Bi Tartibi Salih Ibne Hibban, Beirut.
5. Al Shaybani - Ahmad Bin Hanbal, 1991
Al Musnad, Darul Fikr, Lebanon.
6. Al-Hindi-Alaudin, Ali Al Muntaqi Bin Hussam-muddeen
Kanzul Ummal Fi Sunnanil Akwal-Wal-Af'al.
Maktaba Turathul Islami, Halb, Syria.
7. Al Uttri - Waliy-yud-deen Mohammad Bin Abdullah Al
Kateeb, Mishkatul Masabih, Lahore.
8. Al Tirmizi, Abi Eesa Mohammad Bin Eesa Bin Sawra.
Jami'i Tirmizi, Saeed Company, Karachi.
9. Al Baihaqi, Abi Bakr Ahmad Bin Husain Ibni Ali,
As Sunnamul Kubra Li'l Baihaqi, Da'iratul Ma-arif, Hyderabad.
1415 A.H.
10. Al Nasai, Abu Abdur Rahman Ahmad Bin Shoayb Bin Ali.
As Sunnah An Nasai, Kadimi Kutub Khana, Karachi.
11. Al Sajistani, Abu Dawood Sulatman Bin Al Ash'ath.
Sunnan Abi Dawood, Mir Mohammad Kutub Khana,
Karachi.
12. Al Kushayri, Abul Husayn Muslim Bin Hajjaj Bio Muslim.
Sahih Muslim, Delhi.
13. Al Rib'i, Ibne Majah Mohammad Bin Yazid.
Sunnan Ibne Majah.
14. Ameen, Mohammad Ibne Abi-Deen, 1966.
Hashiya Raddul Mukhtar, Egypt.
15. Al Askalani, Ahmad Bin Ali Bin Hajar.
Fatul Bari, Lebanon.
16. Al Itlaki, Ibmul Humam Ali Mohammad Bin Abdul Wahid,
1979. Fatul Qadir, Pakistan.
17. Al Kasani, Alauddin Abi Bakr Bin Masood.
Badai-Jus-Sana'at, Beirut, 1982, 2nd Edition.
18. Al Bukhari, Mohammad Ibne Ismail.
Sahihul Bukhari, Karachi, 2nd Edition.
19. Uthmani Zafar Ahmad, 1401 A.H. Calaus-Sunnan, Karachi.
20. Ibni Nujaym, Zaynud-deen, Ibne Ibraheem, 1993.
Al Bahrur Ra'ik, Beirut.
21. Al Tahawi, Abi Jajar Ahmad Bin Mohammad Ibne Salama
Alazdi, Sharah Ma'anul Athar, Beirut.

22. Shafi, Mohammad, Ma-ariful Quran, 1987 (New Edition), Karachi.
23. Al Mahalli - Al Suyuti, Jallalud-deen Mohammad Ahmed Al Mahalli, Jallalud-deen Abdur Rahman Al-Suyuti, 1982. Tafseerul-Jallalayn, Beirut.
24. Ibne Katheer, Ismail Bin Umar Bin Katheer, Tafseer Ibne Katheer, Karachi.
25. Al Sabuni, Mohammad Ali, Mukhtasar Tafseer Ibne Kathir, Beirut, 1393 A.H.
26. Al Amady-Abis-Saud Mohammad Bin Mohammad, Tafseer Abis-Saud, Beirut.
27. Al Uthmani, Mohammad Thana-Ullah, Tafseeri Mazhari, Delhi.
28. Al Kawarzimi, Abul Qasim Jarullah Mahmood Ibne Umar Al-Zamakshari, Al Kash-shaf, Beirut.
29. Al Qurtubi, Abi Abdullah Mohammad Al-Ansari, 1952. Al Jam'i Li Ahkamil Quran.
30. Al Razi, Fakrud-deen, 1992. Al-Tafseerul-Kabir, Beirut.
31. Uthmani, Shabbir Ahmad, 1993, Karachi, Tafseeri Uthmani.
32. Al Askalani, Ahmad Ibne Ali (Ibne Hajar), 1995. Al Isaba Fi Tamyeenez-Sababah.
33. Al Darani, Abu Mohammad Abdullah Ibne Abdur Rahman, Makkah. Sunnan Ad-Datami.